3408 a
K

THE Divine Banquet OR SACRAMENTAL Devotions.

Consisting of Morning and Evening *Prayers*, *Contemplations* and *Hymns* for every day in the Week, in order to a more solemn Preparation for the worthy Receiving of the

Holy Communion.

Together with brief Resolutions to all those Scruples and Objections usually alleaged for the omission of this important Duty.

With Eight Curious Sculptures proper to the several Parts thereof.

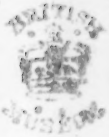
To which is added,

The Devout Christians Dayly Sacrifice, or, Morning and Evening Prayers for every day upon ordinary Occasions; With Graces.

I will wash my hands in Innocency, so will I compass thine Altar, O Lord. Psalm 26. 6.

Imprimatur. Z. Isham, *R. P. D.* Henric. *Episc.* Lond. *à Sacris.*

LONDON, Printed by *J. R.* for *Nath. Crouch*, at the *Bell* in the *Poultry*, near *Cheapside*. 1686.



The PREFACE.

Since it is the Expreſs Command of Our Bleſſed Lord, that we ſhould Receive the Communion of his Body and Blood, he having enjoyned us to do it in Remembrance of him, we cannot be too often nor too earneſtly preſſed to the performance of this our Great Duty, and ſince the general neglect and remiſſneſs of people is ſuch that they either contemn or ſlight this weighty Ordinance of Heaven, they had need to have Line upon Line and Precept upon Precept to oblige them to it.

This hath been a Chief Motive to me to publiſh this ſmall Tract, in order to the more Solem Preparation of our Souls for the partaking of this Cæleſtial Banquet, which is compoſed in a plain and familiar method, to make it more Univerſally Serviceable to all ſorts of Perſons. Among whom there may be ſome well-meaning men, who are hindred from their Attendance on this Holy Inſtitution, by divers Objections and Scruples, inculcated by Education or Company, which it may be very neceſſary to endeavour briefly to remove before we proceed further.

Some doubt the Lawfulneſs of the Geſture, becauſe it muſt be received Kneeling; ſince our Saviour never commanded it, neither does it

ſeem ſuitable to the nature of a Feaſt, having been likewiſe abuſed to ill purpoſes, and ſeems to impoſe upon our Chriſtian Liberty; But let us conſider that if we uſe the ſame poſture he and his Diſciples did, it muſt be leaning, and if we may alter it from leaning to ſitting, why not to kneeling too, eſpecially ſince we have the Authority and Command of our Superiours ſo to do, neither doth our Saviours Example, without his Precept, oblige us to the ſame Poſture. Again, though this be a Feaſt, it is not a Common *but* Spiritual *Feaſt, and therefore the greateſt Reverence and Humility beſeems us in our Carriage and Behaviour, and not the ſame Geſture as at our common Tables. It was likewiſe uſed in the Primitive and Pure Ages of the Church, and if abuſed ſince, that ought not to take away the uſe of it, eſpecially ſince the Church expreſly declares, that the reaſon of our kneeling is to ſignifie our humble and grateful acknowledgment of the benefits given by Chriſt to all worthy Receivers, but not any way intended as an Adoration of the Sacramental Bread or Wine, which were Idolatry to be abhorred of all Faithful Chriſtians, with more to this effect.*

Others reckon it an Abridgment of their Chriſtian Liberty, to be confined to one Geſture more than another, ſince our Saviour hath left it free: But ſuppoſe it is not neceſſary to be obliged to a particular Poſture, yet does not this make Kneeling unlawful, and if it be as lawful

as ſtanding, you cannot imagine ſure that the commanding it makes it unlawful, as depriving you of your Chriſtian Liberty; but ſince Chriſt hath left it free, certainly the command of Superiours may engage my complyance without any injury to my Conſcience: And for that Chriſtian Liberty which the Apoſtle bids them ſtand faſt in, it is intended only to perſwade thoſe to whom he writes to free themſelves from the Bondage of Jewiſh *Ceremonies, which Chriſt had vouchſafed to remove, but were yet very vainly contended for by ſome Judaizing Chriſtians to the prejudice of the Goſpel, but this does not concern us, whoſe Chriſtian Obedience in ſuch matters is no infringement of our Chriſtian Liberty, which is much more abridged by thoſe who through weakneſs or conceit, confine themſelves only to this or that particular Geſture, neither commanded by God nor their Superiors.*

Others ſcruple to Communicate with Perſons of ill Lives, and count themſelves defiled to hold Communion with them. Let theſe conſider that by the Rules of the Church, none either groſly ignorant, or of ſcandalous Lives are to be admitted, and the Miniſter is to warn all notorious vicious Livers, by no means to preſume to come, till by their Repentance and Amendment of Life they have given ſatisfaction to the Congregation: And they are likewiſe to be Preſented and Proceeded againſt if perſiſting therein; and though this may be neglected, yet if for this reaſon any withdraw from this Church, they will

ſcarce find another in the Chriſtian World, with which more comfortably to hold Communion, upon account of the Holineſs of their Members; for after the greateſt care and ſtrictneſs, Tares will grow up with the Wheat; and in this Great Houſe there will be Veſſels of diſhonour as well as honour. But how can the unworthineſs of others affect me if I am duly prepared, no more then it will hinder my reliſhing or digeſting my Bodily Food, becauſe one of a weak ſtomach and bad digeſtion ſits by me: Neither can it defile or prejudice me more to receive the Holy Communion with thoſe who are unfit, than to join with them in Prayers, Hearing, or any other Religious Duty; for certainly I may join with Men in performing neceſſary Duties, and not partake of their ſins. Neither do we know but that this great ſinner is ſincerely penitent, and firmly reſolved from this time forward to forſake his ſins, and amend his Life: Have a care therefore that while you ſeem afraid of the Company of ſuch Sinners, you do not commit a greater ſin by breaking the Peace of the Church, dividing the Members, and diſſolving thoſe ſet over you to admoniſh and guide you.

And whereas ſome object againſt the Form of Adminiſtration of the Sacrament, *let them remember there are multitudes of Forms recorded, eſpecially in the Old Teſtament, the whole Book of Pſalms being ſo; beſides many others, uſed frequently by Holy Men of old in the Service of God; and our Saviour taught one to his Diſ-*

ciples, not only as a Platform, but to be used by them as a Prayer: Neither is there at this day scarce any Church in Christendom, but use some Forms in their Publick Worship, especially in Baptism and the Lords Supper, at least there are none who condemn the use of them. The Judgment and Practice of those Holy Men, Martyrs and Confessors who compiled our Liturgy is sufficiently known, and it may seem strange that those who profess so much to honour their memory should have no greater esteem for their Labours and Example. The Old Non-Conformists not only thought these Prayers Lawful, but some strongly pleaded for them, and condemned those who separated from them: If it be asked, where are we commanded to Pray by Form: It may be answered, where are we commanded to Pray without a Form, so that hereby we should use no Prayers at all. As to Praying by the Spirit, while we pray for things agreeable to the Will of God revealed in his Word, with Humility, Fervency and Faith in the Promises, and in the Exercises of such Graces; we do then surely pray by the Spirit, though in the use of a Form, and he who prays without these Graces, does not pray by the Spirit, though he be never so ready at praying without Book, Yea, those who dislike these Forms frequently, use the same expressions, and are so far guilty of a Form: Nay when they sing Davids Psalms are they any other, many of them being likewise Prayers, if they alledge they are of Divine Au-

thority; yet certainly, as they are Compoſed in Metre there is a great deal of Humane Invention, and that none of the beſt in our common Tranſlation; yet further, there are very few but either they, or their Friends, do ſometimes join in ſome parts of the Common Prayer, as at Burials and Marriages, and why then not in others.

As to thoſe that are not pleaſed with the Surplice, let them conſider what fault it can be in Miniſters to uſe Garments peculiar to their Office, as well as other Profeſſions of men, whilſt they are only ſtiled Ornaments, without a word ſaid of their Holineſs more than in common Garments. If they may wear a diſtinct habit, why not a Surplice, ſince it is introduced by Authority, and why not a White as well as a Black Garment; what though it hath been abuſed by others, we may as well leave wearing Woollen, becauſe that hath been ſo too. But ſuppoſe the Miniſter faulty in wearing a Surplice, for which yet the pretence is very ſlender, what doth this concern the people who wear it not: As to giving offence to others, which ſome may alledge; if it could be proved, we ſhould hereby draw them into, or confirm them in any ſin, or diſcourage them from any duty, it would have ſome weight in it, but ſince it is otherwiſe, they ought firſt to look at the peace of their own mind, and if they believe it their duty to receive the Sacrament, they ought not to neglect it in compliance with the weakneſs and frailties of their

fellow Creatures, and thereby likewise disobey, and displease their Magistrates and Ministers.

To conclude, since there is no more command for praying without a Form than with a Form, and it may be not so much, nor for sitting at the Communion than kneeling, with many other Instances of this nature; why ought not this to oblige and perswade us to rest satisfied in our Communion with that Church, where the Word and Sacraments are so purely Administred, that without submitting to any sinful condition, we may partake of them, which priviledge, by the singular favour of God, we may enjoy in this our Church, if in any other in the World: And let us not be so weak, to imagine that God is so much pleased with this or that way, or mode of Worship, as he is with Humility and Charity, and with a quiet and peaceable submission to the Lawful Commands of our Superiors, in which the purity and power of Religion consists, much more than in any such External Circumstances, since true Zeal for God is like the Wisdom that is from above, pure and peaceable, gentle and easie to be intreated, full of mercy and good Fruits, inclining us to love the good, and delight in them, to pity the bad, and do all we can to amend them: Let us all therefore as Members of the same Church, who profess the same Holy Christian Religion, lay aside all Animosities and prejudices, and humbly and affectionately join together in the same publick Worship and Service, and with one mind and one mouth

There are others, and those not a few, who say, they do not find themselves fit to receive this Holy Sacrament, and therefore dare not come least they should receive more hurt then good thereby: Of these some may happen to be sincere and humble souls, whose minds are dark through ignorance of themselves, or the prevalency of temptation, so as to condemn themselves without Reason, and think there condition worse then it is; Let such consider that though they may judge themselves not so qualified as Communicants ought to be, yet upon a true Inquiry the contrary may appear. Are you not willing from your very souls that Christ should be your Saviour, and use his own method with you to bring you to God in Glory, and is not the fear of not attaining thereto the chiefest trouble of your Spirits? Is there any duty from which you would be dispensed, or any Command of the blessed Jesus which you would have abolished: If you say you have not Faith, what do you mean by it, do you not really believe that the witness which the Scripture gives of Christ is true, and that Jesus Christ is the true Messiah, by whom the fallen World is to be recovered out of its ruins, and are you not resolved, that he, and none but he shall be your Saviour, and are willing that he should deliver you from the dominion and condemnation of sin: If this be your state, and you use the means he hath afforded for this end, be then assured you are a true Christian, and shall be owned and crowned by the Lord that

bought you; come therefore with chearfulneſs to the thankful remembrance of that Eternal Redemption obtained for you by that blood which confirmed the Everlaſting Covenant between God and his People.

Let not the ſenſe of your weakneſs and temptations detain you from, but rather ſend you with more ſpeed to this Ordinance, ſince it may happen to be the means which God will bleſs for removal of them: And beſides, notwithſtanding the faults you find in your ſelves, yet you pray and hear Gods word ſtill, and if ſo, why will you not be brought to this work alſo, for aſſure your ſelves if your prayers and hearing be acceptable to God, your receiving will be likewiſe ſo: Laſtly, let ſerious Chriſtians conſider, that if they are ſenſible of the greatneſs of that mercy manifeſted in the redemption of the World by the Lord Jeſus, they ought to be tender of their Maſters Honour, and ſenſible of their own Duty, and to ſhew it by obeying his Commands, and preſerve the eſteem due to his Sacred Appointments, by their reverend and conſtant attending on them.

There are others, who are the laſt and worſt ſort of Non-Communicants, theſe confeſs themſelves unfit for the Sacrament, and will by no means be drawn to it, but ſay they hope to be fit hereafter, and yet one month and year after another ſhew no ſigns of preparation thereto: Theſe plainly declare they are reſolved not to part with their ſins, but taſt a little more of the plea-

sures and vanities of this World, and then intend to be as devout and constant at Sacraments as may be: Let these remember they have to do with a jealous God, who searches the heart, and cannot be deceived, and you cannot offer him a greater affront then to resolve to continue in your Rebellion against his Sovereign Majesty one Month or Week longer. If you object you are not in perfect Charity with your Neighbours, whose fault is it? If you say it is theirs, and that you have no malice against them, you cannot be so weak sure to think another Mans sin shall be laid to your charge, doth your Neighbours malice make you any more unfit for the Sacrament then his Drunkenness and Covetousness. Enter therefore with all speed into such a serious consideration of your own Estate both by nature and practice, as may be most effectual to bring you to a speedy and sound Repentance, and stedfastly resolve by the Grace of God never more to give willing Entertainment to any sin, but to be intirely devoted to God by Jesus Christ, to love, please and serve him all your days; and then imagine you heard Christ saying, All that will hearken to me, and become such as I would have them, both in their Hearts and Lives, let them come and take the Sacrament in witness of their resolution to cleave to me; And let the answer of your Soul be, Lord I am willing to hearken to thee, to take thee for my Redeemer and Lord; it is my unfeigned desire to be holy as thou wouldst have me, and it is my resolution from this time forward, by the help of thy Spirit, to yield a sincere obedience to all thy Commands, and not allow my self in any known sin, whilst Life shall last, and in witness hertof I take this Sacrament which thou hast called me to.

PREMONITION.

THese Sacramental Preparations consisting of *Prayers, Contemplations* and *Hymns*, and suited to the particular occasions, are divided into several parts, that those whose Avocations or necessary Imployments will not allow them time for the *larger*, may make use of the *shorter* Devotions.

1. Iesus in an Agony in ye Garden

WHen we ſeriouſly conſider of this Solemn Inſtitution, and what ineſtimable Benefits we receive thereby, becauſe after an ineffable manner we receive him who is Light and Life, the Fountain of Grace, the Sanctifier of our ſecular Comforts, and the Anchor of Holineſs. What can more affect our Minds than to reflect upon the inexpreſſible Troubles, Sorrows, Pains, and Sufferings of our Bleſſed Lord, only for the ſake of miſerable undone Sinners; that he who knew no ſin, ſhould become a ſacrifice for us to reconcile us to God, as the Divine Poet ſays,

O wondrous Love! O Love beyond degree!
Th' Offended dies to ſet the Offender free.

It ſhall therefore be the deſign of this ſmall Tract to repreſent the ſeveral ſteps and degrees of the ſorrows of our Dear Redeemer, till he gave up the Ghoſt. As,

I. His Agony in the Garden.

II. His being Betrayed by Judas.

III. His being falſly Accuſed, Smitten, Buffeted and Spit upon, before Caiaphas the High Prieſt.

IV. His Condemnation, Scourging, Crowning with Thorns, and being delivered to be Crucified by Pontius Pilate.

V. His bearing his Croſs to his Crucifix.

VI. His Crucifying and bitter Paſſion.
VII. Laſtly, Our Saviours Inſtitution of the Bleſſed Sacrament.

All which, when we have ſeriouſly contemplated and fixed on our minds, we have every one cauſe to ſay, Lord, What am I that the Holy and immaculate Lamb of God was pleaſed to ſuffer ſhame and ſorrow, to be brought before Tribunals, to be accuſed maliciouſly, betrayed treacherouſly, condemned unjuſtly, ſcourged moſt rudely, and at laſt ſuffer ſuch bitter and ſad Tortures at his Paſſion for my ſake, whoſe ſins are innumerable, and infirmities many. Deareſt Jeſus pity me, for I am accuſed by my own Conſcience, and am found guilty, let the Robes of thy Righteouſneſs clothe me, thy bondage ſet me free, and thy ſtripes heal me; that thou being my Advocate, my Phyſician, my Patron, and my Lord, I may be adopted into the union of thy Merits, and partake of the efficacy of thy Sufferings, and be crowned as thou art; having my ſins changed to Vertue, and my Thorns to Rays of Glory, under thee our Head, in the participations of Eternity, O Holy and immaculate Lamb of God, *Amen.*

Such thoughts as theſe may be very proper to the better preparing our Souls for that bleſſed Feaſt, that our Great Maſter invites us to partake of at his Table, which I ſhall therefore divide into *Prayers*, *Contemplations*, and *Hymns* for every day in the week, that ſo our hearts may be made ready to receive ſo rich a Gueſt, and ſo excellent a Bleſſing.

Sacramental Preparations

FOR

Monday.

I. Our Saviours Agony in the Garden.

The History.

THen cometh Jesus into a place called Gethsemane, where was a Garden, into which he entred with his Disciples. And Judas also which betrayed him knew the place; for Jesus oftentimes resorted thither with his Disciples. And when he was at the place, he said unto them, sit you here while I go and pray yonder. Pray that you enter not into temptation. And he took with him Peter, and the two sons of Zebedee, James and John, and began to be sorrowful, and very heavy, and to be sore amazed. Then he saith unto them, My soul is exceeding sorrowful even unto death, tarry ye here, and watch with me, and he was withdrawn from them about a stones cast, and kneeled down, and fell on his face to the ground and prayed, That if it were possible the hour

might pass from him; saying, O my Father if it be possible let this Cup pass from me: Abba Father, all things are possible unto thee, take away this Cup from me, nevertheless not as I will, but as thou wilt. And he cometh unto his Disciples and findeth them asleep. And he saith unto Peter, Simon, sleepest thou? What could not you watch with me one hour? Watch and pray that ye enter not into temptation, the Spirit truly is ready, but the Flesh is weak. And again the second time he went away and prayed, and spake the same words, O my Father, if this Cup may not pass away from me except I drink it, thy Will be done; and when he returned, he came and found th[em] asleep again for their eyes were heavy. he left them and went away again, and prayed the third time, saying the same words. And there appeared an Angel unto him, from Heaven strengthning him. And being in an Agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from Prayer, he cometh to his Disciples the third time and found them sleeping for sorrow and said unto them, Why sleep ye? It is enough, rise and pray least ye enter into temptation. Behold the hour is come, behold the Son of man is betrayed into the hands of sinners. St. Matth. chap. 26. St. Mark, chap. 14. St. Luke, chap. 22. St. John, chap. 18.

A Prayer for Monday Morning.

HOly and Bleſſed Lord, thou art my hope and my confidence, in thee I truſt, on thee do I rely and reſt, even when I behold my ſins as red as Scarlet, though my Tranſgreſſions be as Crimſon, yet I do repent and believe, and will hope that for thy ſake, who in the Garden didſt ſweat drops of blood when thou waſt in thine Agony, I ſhall receive Pardon and Salvation. And for a clearer evidence hereof, let ſome penitential Tears from a ſoftned heart flow from mine Eyes. O let not my Soul be ſo inſenſible and hard as not to weep when I ſee thee bleeding for my ſins, ſhall I be more ſparing of my Tears, than thou waſt of thy precious Blood? O Holy Jeſus, my heart doth yield, it doth relent; bleſſed be thy Name that thou waſt ſo willing to drink that Cup which was ſo bitter, the thoughts whereof did cauſe thee on thy Knees to pray unto thy Father, that *if it were poſſible it might paſs from thee*, but yet in Obedience to his Will, and Love to the Souls of Loſt Mankind, thou didſt ſubmit to drink it off, to thee it was a Cup of Wrath, to us a Cup of Love; thy Cup of Paſſion proves to us a Cup of

Salvation; bitter it was to thee, but the fruits thereof are ſweet and pleaſant to us. Sweet Saviour, my Soul doth bleſs thee, and all that is within me ſhall praiſe thee for thy love and mercy to me. O Holy Jeſus, make me by thy Example to conform to the will of that Eternal God who is our Father, Merciful and Gracious, that I may know no deſires but his Commands; and that in all Afflictions I may fly to him for mercy, pardon and ſupport, and may wait for deliverance in ſuch time, and manner, as the Father in his infinite Wiſdom and Compaſſion ſhall think neceſſary. Bleſſed Jeſus give me the gift and ſpirit of Prayer, and by thy gracious Interceſſion ſupply my ignorances and imperfections, giving me ſuch returns of Favour as may ſupport my needs, and ſerve the ends of Religion and the Spirit which thy Wiſdom chuſes, and thy Paſſion hath purchaſed and thy Grace loves to beſtow upon all thy Saints and Servants, and all I ask of thee in the Bleſſed Name and Words of our Dear Saviour and Redeemer, further praying, *Our Father*, &c.

Sacramental Contemplations upon our Saviours Agony in the Garden.

I.

COnsider, O my soul, when thou approacheſt and art ingaged in that Holy Ordinance which thy Bleſſed Redeemer did inſtitute and appoint, that it was that very Night wherein he was betrayed into the hands of thoſe Miſcreants who thirſted for, and were reſtleſs till they had his blood. And though his Thoughts and Heart were full of what he was to ſuffer for the remiſſion of thy ſins, and to purchaſe thy Salvation when thou ſhalt leave this world, yet he was mindful of thy conſolation, and the ſtrengthning and increaſe of thy Graces during thy continuance in this world; and before he went into the Garden where he knew he ſhould be apprehended, he ordained this Sacrament as a memorial of his affection to thee, of his Paſſion for thee, and as a pledge and token of his Love to thee, which as often as thou ſeeſt, and art made partaker of, thou oughteſt to remember him who died, is riſen again, and gone into the higheſt Heavens to procure Everlaſting Happineſs for thee.

II.

WHen the Bleſſed Jeſus had inſtituted this Holy Remembrance of him-

ſelf, and concluded with an Hymn, he left the City of *Jeruſalem*, and paſſed over the Brook *Cedron* (the way that *David* went) unto the Mount of *Olives*, full of heavineſs and ſorrow as *David* did, but from another Principle; for he went thither out of Fear, but thy Saviour out of Love, and to another end, for *David* came to this place to ſave himſelf, and prevent his further Sufferings, but thy Lord betook himſelf unto that Mount, there to begin his laſt and greateſt Sufferings, and with a leſs and weaker Company, for *David* was attended with many Men of War compleatly Armed, but thy Gracious Redeemer only with Eleven men, and thoſe ſuch as he knew, and foretold them as he went, would that very night forſake and leave him in his deepeſt Trouble.

III.

REmember, O my Soul, that the firſt and Common Parents of Mankind committed the firſt ſin in the Garden, and thereby deſerved the Wrath of God, the Curſe of the Law, and as the Conſequence thereof Death and Hell. There did they loſe the Image of God together with his Love and Favour, becoming Bondſlaves to Satan, who were created Servants to the Living God. There they ſtood trembling and amazed at the Reproving and Condemning Voice of God; and thou my ſoul waſt involved in the guilt and miſery there contracted. There the Enmity began between the Woman and the Serpent; and there the promiſe of a Saviour was firſt propounded. And to the Garden thy Holy Redeemer went, that he might remove from thee and all true Chriſtians the deſerved Puniſhments, and might procure for thee and them the forfeited Bleſſings, the Favour and Love of God, Peace with him, and the enjoyment of him both here and hereafter.

IV.

BUT alas! my Lord and Saviour, no ſooner earneſt thou thither, but heavineſs filled thy Heart, the curſe of the Law that thou waſt to bear, the Wrath of God which thou didſt feel, and the burden of the ſins of Mankind which were layed upon thee were

very

very heavy, and under all these thine Heart was an heavy Heart. But wo is me, my Saviour, I have sinned with a light and merry heart, not considering what I was doing, I sported with Iniquity, and like a Fool made a mock of sin, and though I were even loaden therewith, yet did I neither grieve nor groan, nor complain, but continued under all my guilt as if it were a light and inconsiderable matter. But now, O Lord, it is my Burden, and a heavy weight upon my soul; and when I come to receive thy Blessed Body and Blood, my Transgressions and thy sufferings revolve in my Mind, my heart laments, and I am troubled that the wickedness thereof hath occasioned my trouble. Now in my Distress whether shall I go for Ease, support, and succour, but unto thee my Jesus, who hast born the heavy punishment of my sin; Will not the Lord be angry with me, if now I have a joyful Heart? O Lord, I desire to rejoice not because I have sinned, but that the heaviness of thy heart hath eased and relieved mine. Thou invitest the weary and heavy laden to come to thee, and thou promisest they shall find ease and rest to their souls. Blessed Saviour my soul is heavy laden, and I am come to thee, and what strange kind of remedy is this, that the heaviness of thy Heart should be the cause and means, of the Joyfulness, Comfort and Gladness of mine, yet so it is Holy Saviour. Blessed be thy name for ever. *Amen.*

HYMNS.

I.

LOrd thy deserved Wrath asswage
Nor punish in thy burning Ire;
Let Mercy mitigate thy Rage
Before my Fainting Life Expire.

O let thy Mercies comfort me
And thy afflicted Servant save.

Who

Who can in Death remember thee?
Or praiſe thee in the ſilent Grave?

All you of wicked life depart,
The Lord my God hath heard my Cry,
He will recure my wounded Heart
And turn my Tears to Tides of Joy.

II.

OUT of the Horror of the Deep.
Where fear and ſorrow never ſleep,
To thee my cries
In ſighs ariſe
Lord from Deſpair thy ſervant keep.
O lend a gracious Ear,
And my Petitions hear.

For if thou ſhould our ſins obſerve,
And puniſh us as we deſerve,
Not one of all,
But then muſt fall,
Since all from their Obedience ſwerve.
Yet are thou not ſevere
That we thy Name might Fear.

Thy mercies our miſdeeds tranſcend,
My Hopes upon thy Truth depend,
Diſconſolate,
On thee I wait,
As weary Centinels attend
The cheerful morns upriſe,
With long-expecting Eyes.

O you that are of Jacobs *Race,*
In him your Hopes and Comforts place,
His Praiſes ſing,
The Living Spring,
Of Mercy and abundant Grace;
For he will Iſrael,
Redeem from Sin and Hell.

A Prayer for Monday *Evening.*

ETernally bleſſed and infinitely Glorious Lord God! Thou art greatly to be feared in the Aſſembly of thy Saints, and to be had in Reverence of all that draw nigh unto thee. Look down from Heaven the Habitation of thy Holineſs and Glory in much Mercy, Pity and tender Compaſſion upon me a vile ſinful deſpicable Creature, proſtrate at thy Footſtool, unworthy to look up unto thy Throne or to receive any thing at thy Hands but thy wrath and ſevere diſpleaſure; I am leſs than the leaſt of all thy Mercies, and liable to the ſevereſt of thy Judgments, by reaſon of the pollution and ſinfulneſs of my Nature, Heart and Life, I have broken all thy Holy Commandments by many and great Tranſgreſſions, and have made and judged my ſelf unworthy of Everlaſting Life; ſo that nothing might remain unto me but a fearful looking for of Judgment and Fiery Indignation to devour

me

me. But thou delighteſt in Mercy, and not in the death of a Sinner; and art not willing any ſhould periſh, but that all ſhould come to Repentance. O take not Counſel of thy juſt indignation, but of thy native Goodneſs, thy ſatisfied Juſtice, O ſpare me, for thy Son, who ſpareſt not thy Son for me. Let me by Faith behold my Saviour when he was ſore amazed in the Garden, and ſweating great Drops of blood falling to the ground, and let me repoſe my Truſt and Confidence in him, give me ſuch a lively ſtedfaſt Faith in Chriſt for Forgiveneſs that thou maiſt ſeal it up to my Soul. Let me love him and all his Members with a pure Heart fervently at thy Holy Communion, and ever after without diſſimulation. So enlarge my Soul with ſpiritual affections and Deſires, that it may even break for the Longings it hath unto that Ordinance, and unto thy Teſtimonies at all times, and remove far from me whatever may hinder the bleſſing and Efficacy of that Soul-nouriſhing refreſhing Banquet, and let me feel the comfortable Breathings of thy Holy Spirit in my Soul when I am partaking thereof. Sanctifie it to me, and me to Receive it acceptably through Jeſus Chriſt our Sacrifice and Redemption, who hath taught us when we pray to ſay, *Our Father* &c.

25 SEP 60

Iesus betray-ed by Iudas.

Sacramental Preparations
FOR
Tueſday.

II. Our Saviour Betrayed by Judas.

The Hiſtory.

AND Jeſus *ſaid, ariſe let us be going, behold he is at hand that doth betray me, And immediately while he yet ſpake, behold he that was called* Judas, *one of the twelve, having received a band of men from the cheif Prieſts and Phariſees, with lanthorns, ſwords, and ſtaves cometh thither, and he that betrayed him had given them a token, ſaying, whomſoever I ſhall kiſs that ſame is he; Take him and lead him away ſafely, and he went before them. Jeſus therefore knowing all things that ſhould come upon him. went forth, and ſaid unto them, whom ſeek ye? They anſwered him, Jeſus of Nazareth, Jeſus ſaith unto them I am he: And Judas alſo which betrayed him ſtood with them; as ſoon then as he had ſaid unto them, I am he, they went backward, and fell to the ground. Then asked he them again, whom ſeek ye? and they ſaid, Jeſus of Nazareth; Jeſus anſwered, I have told you that I am he: If therefore you ſeek me let theſe go their way. that the ſaying might be fulfilled which he ſpake; of them which thou gaveſt*

me have I loſt none; And Judas drew near to Jeſus to kiſs him, and ſaith, Hail Maſter, and kiſſed him, and Jeſus ſaid unto him, Friend wherefore art thou come, betrayeſt thou the Son of Man with a Kiſs. Then came they and laid their hands on Jeſus, and took him. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with a ſword, and Simon Peter having a ſword drew it, and ſmote a Servant of the High Prieſts, and cut off his Ear, whoſe name was Malchus. Then ſaid Jeſus unto Peter, put up again thy ſword into his place, for all that take the ſword ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray unto my Father, and he ſhall preſently give me more than twelve Legions of Angels? The Cup which my Father hath given me ſhall I not drink it? But how then ſhall the Scripture be fulfilled that thus it muſt be? And he touched his Ear, and healed him. In that ſame hour Jeſus anſwered and ſaid unto the Chief Prieſts, and Captains of the Temple, the Elders, and the multitudes which were come to him, are ye come out as againſt a Thief, with ſwords and ſtaves for to take me? I was dayly with you, and ſate with you teaching in the Temple, and ye ſtretched forth no hands againſt me, and ye took me not, but this is your hour and the power of darkneſs. But all this was done that the Scriptures of the Prophets might fulfilled.

Then

Then all his Diſciples forſook him, and fled. Then the Band and the Captain, and the Officers took Jeſus and bound him. St. Matth. 26. ver. 47. to 56. St. Mark 14. ver. 43. to 53. St. Luke 22. ver. 47. to 54. St. John 18. ver. 1. to 13.

A Prayer for Tueſday *Morning.*

BLeſſed Lord, my Gracious Saviour and Redeemer, Jeſus, King of Kings, and Lord of Lords, thou art fairer then the Children of Men, upon thee the Angels look, and behold, and wonder: What am I, O Lord, that thou who filleſt Heaven and Earth ſhouldſt deſcend, and deſire to dwell with me who am nothing but folly and infirmity, miſery and ſin, ſhame and death. I confeſs O God, when I conſider thy greatneſs, and my being nothing, thy purity and my uncleanneſs, thy Glory and my ſhame, I ſee it to be infinitely unreaſonable and preſumptuous, that I ſhould approach to thy Sacred preſence, and deſire to partake of thy Sacraments, and to enter into thy Grace, and to hope for a part of thy Glory; but when I conſider thy Mercy, and thy Wiſdom, thy Bounty, and thy Goodneſs, thy readineſs to forgive, and thy deſires to impart thy ſelf to thy Servants, then am I liſted up with hope then I come with boldneſs to the Throne of Grace; Even ſo, O Lord, becauſe thou

haſt commanded it, and becauſe thou loveſt it ſhould be ſo; O therefore bleſſed Saviour, who didſt for our ſakes take upon thee our Paſſions, Weakneſſes and Sufferings, who wert hungry after the temptation of the Devil, weary and thirſty in thy diſcourſe with the Woman of *Samaria*, who didſt weep over *Lazarus*, wert afflicted in the Garden, and betrayed by *Judas*, be pleaſed to receive an afflicted polluted Soul into thy care and conduct. O let me imitate the conſtant Reſolution of my Bleſſed Saviour, that nothing may deter me from his duty and ſervice, who when his Enemies came againſt him with ſwords and ſtaves went forth to meet them, and though by caſting them to the ground by a word of his Mouth, he demonſtrated how eaſily he could have eſcaped their hands, yet ſuffered the Traytor *Judas* to kiſs him, the Souldiers to ſeize upon him, and bind him, and forbid his Diſciples to make reſiſtance, being reſolved to go even unto Death to bring Life and Salvation to loſt Mankind: Therefore Bleſſed Saviour when I ſhall take thy Body and Blood, and thereby renew my Covenant to walk with thee; let me by thy grace and help reſolve to live to thee all my dayes, that as thou art my Saviour thou mayſt alſo be my Lord, and ſince thou haſt looſed the bonds of ſin

and

and Satan wherewith I was held, by being bound for me; Let mine iniquities never more have dominion over me, but let me resign my self, my heart, my love, and all to thee, my All-sufficient Redeemer, of whom I humbly desire that I may be preserved this day and ever for ever in thy fear and favour, and therefore conclude my imperfect Petitions in his most Holy Name and Words, saying, *Our Father*, &c.

A shorter Prayer for Tuesday *morning.*

MOst mighty God and Merciful Father, who according to the multitude of thy mercies dost put away the sins of those that truly repent, and remember them no more. Open O Lord, I beseech thee, the Eyes of thy Mercy upon me thy most unworthy Servant, who earnestly and heartily desires pardon and forgiveness of all my sins, offences and transgressions, the number of which exceed the ordinary expectation of mercy, I have abused thy benefits and Blessings; I have not dreaded thy punishments and judgments, but have neglected the means of my own Salvation, if thou shouldst therefore be extream to mark what is amiss, and take vengeance of my sins, I were as dust before the face of the wind, and in Justice might be swept away to the place of Everlasting Torment. But O Lord with the there is Mercy that

thou

thou mighteſt be feared: Thou art a God of all Comfort and Conſolation, a Merciful, Loving and Gracious Father, ready and willing to forgive all penitent ſinners who are truly ſorrowful for their ſins. In the name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-ſeat, beſeeching thee to forgive and forget all my Tranſgreſſions; and when I am about to approach thy Holy Altar, for the eaſing and refreſhing of my Soul, wearied with the burthen of my iniquities; waſh me from all my pollutions, and renew a right ſpirit within me, and graciouſly direct me that with a Reverend and awful fear of thy Majeſty, all the faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, and Bread of Life, this Heavenly and wonderful Myſtery, and that by the Grace I may obtain the vertue, fruits and benefits of the Sufferings of my Saviour, and by the ſame the remiſſion of all my ſins, and Everlaſting Salvation, through Jeſus Chriſt our Lord, with whoſe moſt bleſſed Prayer I conclude my weak deſires. *Our Father*, &c.

Sacramental Contemplations on our Bleſſed Saviours being Betrayed by Judas.

I.

ARiſe, *and let us be going.* Bleſſed Saviour whither wouldſt thou go? wouldſt thou fly from them that came in multitudes againſt thee? If thou hadſt fled from thy ſufferings we had all been overtaken by the wrath of God, and with Everlaſting ſufferings. *Ariſe, let us go hence.* Holy Jeſus whither waſt thou haſting? whether, but to meet thy bloody Enemies, who came full of Rage againſt thee. We find, dear Lord, that all thou didſt indure in the Garden, did not at all alter thy intention of ſuffering in our ſtead, that though thou hadſt been in a bloody Agony, yet thou art reſolved to go unto the Death to bring us to Life, and waſt indeed willing to give thy ſelf, thy Body, Soul and Blood a ranſom for undone and loſt ſinners, for when the Traytor *Judas* was at hand, thou waſt in haſt to be going out to meet him, and that curſed crew who came along with him.

II.

WHen I conſider the deceit of the heart of Man, when I remember how *Judas* did betray thee, and all thy Diſciples forſake and leave thee. Lord, what am I that I ſhould promiſe and re-

ſolve to continue with thee? By their Example I have learned to put no confidence in my ſelf; but though I now ſtand firm in thy Truth, yet have cauſe to fear and trembie leaſt I fall. Reſting therefore on thy Grace, truſting to thy Promiſes, hoping for thy ſpirit to enable me, I reſolve to take thee for my Saviour, and to acknowledge thee for my Lord and King: And ſince thou haſt loved me, and given thy ſelf for me, I humbly implore, that I may have a heart to love thee, and to live to thee in a conſtant and ſincere Obedience. So help me O my Bleſſed Saviour and Redeemer.

III.

WHO can conceive what inſulting words, what abuſive Actions were ſaid and done toward our Dear Lord and Maſter as they went along, compaſſing him about like Bees, that night from the Garden to the City? Some being malicious Phariſees, others flagitious Souldiers, with a mixt multitude of the baſer ſort of people, all full of wrath and rage againſt the Innocent Son of God, who was like a Lamb among an Herd of devouring Wolves where every one doubtleſs without controul uttered and acted what their envious minds ſuggeſted. Methinks I ſee *Judas* rejoycing among them, that they had now ſecu-

ſecured him, in hopes of his promiſed reward when he came into the City, for being their treacherous Guide, and Captain. Methinks I ſee the Souldiers Triumphing in their Victory, reproaching their Priſoner, and haſtning him forward that they might receive their pay as ſoon as they had done their work. Others of his unreaſonable enemies (we may ſuppoſe) puſh and beat their innocent Priſoner, others mock and ſcoff, upbraiding him, that though he caſt them to the ground, yet they aroſe again, and prevailed againſt him, and how, ſay they, we will carry him before the Council and the Judge, and afterward to the place of Execution. Thus as the Philiſtines inſulted over *Sampſon* after they had ſurprized him, whom they bound, and made themſelves ſport withal; ſo theſe wicked and ingrateful *Jews* made paſtime in affronting the bleſſed Son of the Glorious God, as they brought him from the Garden to the City.

IV.

AS Treacherous *Joab* dealt with innocent *Amaſa*, when he ſaid unto him, art thou in health my brother? taking him by the Beard with the right hand to kiſs him, and at the ſame time ſmote him with the ſword in his left-hand under the fifth Rib, and killed him; ſo *Judas* dealt

thee our dear Redeemer, who out of love and tenderneſs cameſt from Heaven to make Peace betwixt God and Man: How wicked was the Hypocriſie of that Traytor, who cryed out Rabbi, or Maſter; as if he ſhould ſay, the Souldiers and Chief Prieſts are come with ſwords and ſtaves and a great multitude, but thou art able to ſave thy ſelf, thou art mighty to help thy ſelf, and to counterfeit the greater affection to our Saviour; St. *Mark* obſerves he uſed the ſame word twice, Rabbi, Rabbi; As *Davids* Paſſion for *Abſolom* was ſo extream that it cauſed him to double his affectionate expreſſions, and cry out, O *Abſolom* my Son, my Son! So this treacherous Man comes to our Lord, and ſeems exceedingly ſurprized, crying out, Maſter, Maſter, but what ſaid he elſe to him, did he tell him, I am come to diſcover thee to the Souldiers, and deliver thee up to them. I was indeed one of thy Diſciples, but now I am joined with thy implacable Enemies: This indeed was in his Heart and Mind, but his ſalutation ſounded otherwiſe, and ſignifies God ſave thee, or rejoyce, or farewel, a uſual ſalutation among Friends, wiſhing well to each other: How wickedly then did *Judas* diſſemble with his Lord, that when he came on purpoſe to betray him to the *Jews*, he greet him with ſo pleaſing a ſalutation,

tion, as to say, Master, Master, I wish thee well: O the impudence of a man who hath given himself up to iniquity, who when he came to deliver up the Blessed Jesus to Murderers that thirsted after his Blood, and could not but be sensible that Christ by his Omniscience did foreknow it, and had told him of it, yet had the confidence to say to his very face, Master, Hail, I wish thee well.

V.

JEsus said to *Judas*, Friend wherefore art thou come, betrayest thou the Son of Man with a kiss: What *Judas* the Traytor, is he our Saviours Friend? O what Meekness and Patience doth he shew to the Chief and Leader of his Enemies. The same word is used by the King to the Man that came to the Marriage Supper without the Wedding Garment, and yet he ordered him to be bound hand and foot, and cast into utter darkness: Therefore not always made use of for real Friendship, but may sometimes denote such a Friend that might be damned, as *Judas* was; sometimes it may be applyed to a long Acquaintance or Companion, though not a true and faithful Friend; and our Lord does here intend no more but this, thereby denoting the ingratitude and baseness of *Judas* after so long converse with him: He had great

rea-

reaſon to complain as the Pſalmiſt does; *Mine own familiar Friend in whom I truſted, who eat of my bread, hath lift up his heel againſt me*; Pſalm 41. For it was not mine Enemy that did reproach me, neither was it he that hated me, that magnified himſelf againſt me, but it was thou, mine Acquaintance: So might our Holy Maſter have thus aggravated this Treaſon of *Judas*; what my long acquaintance, doſt thou betray me? What the ſervant betray his Lord? The Diſciple his Maſter? A ſinner his Saviour? This is unparallel'd treachery, matchleſs malice, and wickedneſs to be abhorred by all. Doſt thou betray the Son of Man? Thou who haſt heard me teach, that the Son of Man came to ſeek and to ſave loſt ſinners: Thou that haſt heard me preach, that the ſon of Man ſhall come in the Clouds, with power and great Glory to judge the World, and that the Father hath committed all Judgment to him; doſt thou betray the ſon of Man, who is the Saviour and Judge of Men? Thus does our Bleſſed Redeemer diſplay the ſhameful ingratitude of *Judas*, who of an Apoſtle turned Apoſtate, and of a Teacher became a Traytor.

VI.

PEter *put up thy ſword*: How willingly did our Saviour ſubmit himſelf to ſuffering;

fering; not for want of help or aſſiſtance, though he had but eleven men with him, to ſo great a number as came againſt him; for ſaith he, thinkeſt thou that I cannot now pray unto my Father and he ſhall preſently give me more than twelve Legions of Angels; as if he had ſaid, there are multitudes of Men come againſt me, and Legions of Devils ſurround me, but beſides my own power whereby I could deſtroy them all, and deliver my ſelf out of their hands, as I have demonſtrated already, when only by ſpeaking a word I made them go backward, and fall to the ground. I could likewiſe have an Army of Angels who would ſoon diſperſe and deſtroy all my Enemies. I had twelve Diſciples, one of them hath now betrayed me, and eleven of you are yet with me, but inſtead of twelve I could preſently command more than twelve Legions of Angels: It is not then for want of power in my ſelf, nor help and aſſiſtance from Heaven that I am thus in bonds, but I voluntarily, in obedience to my Fathers Will, and for the Redemption and Salvation of all ſincere Believers, ſuffer all this to be done unto me. Therefore, ye my Diſciples, let them alone, and thou *Peter* put up thy ſword into its ſheath, for this is a time not for your fighting for me, but of my ſuffering for you.

VII.

REflect upon thy self, O my soul, and consider whether thou hast not sometimes betrayed thy Blessed Redeemer, even with a false and counterfeit Devotion. Hast thou not two often pretended Gods Glory when thou hast sought thy own? And seemed to be zealous for Religion when it was only thine own private interest thou didst aim at? Hast thou not professed love to the Holy Jesus, when at the same time thou hast most basely affronted him? Hast thou not drawn nigh to him with thy lips, when in thy conversation thou hast denied him? Hast thou not told him sometimes that thou repentest, when thou hast been loath to part with thy darling bosom sins? Hast thou not maintained thy League with sin, while thou hast pretended by thy worshipping the son of God, that that League was broken and dissolved. What perfidiousness! what Treachery! What dissimulation hast thou been guilty of, canst thou think of it and not be concerned!

VIII.

And Jesus touched his ear and healed him. What an excellent pattern hast thou here, O my soul, of doing good for evil. Yet how backward hast thou been to this great Duty! How hast thou studied, or wisht

wisht for revenge upon the least affront or injury, whether real or imaginary! What a stranger hast thou been to loving thy Enemies, and doing good to them that have hated thee, as if thy Saviour had neither shewn thee an example, nor given any precept concerning it. And yet thou hast pretended to be a Christian, but wherein hast thou done more then others! Wherein hast thou exceeded the Righteousnes of Scribes and Pharisees, nay of Heathens! If thou dost good to them that do good to thee, what thanks hast thou? for sinners do the same.

HYMNS.

I.

LORD to a sinner Mercy show,
Which since in thee so infinite
Let all thy streams of mercy flow,
And purifie me in thy sight.
O wash thou my polluted soul,
O cleanse me from all wicked deeds,
That to my self appear so foul,
My heart in true Contrition bleeds.
My sins unmasked before thee lye,
Who have deserv'd thy wrath alone,
Which I confess to testifie
Thy Truth, and make thy Justice known.
In sin conceiv'd, brought forth in sin,
Sin suckt I from my Mothers Breast;

Thou

Thou lov'ſt a Heart ſincere within,
Where Wiſdom is a conſtant gueſt.
Blot out my Crimes; O ſeparate
My trembling guilt far from thy view.
A clean Heart in my breaſt create;
A mind to thee confirm'd, renew.
Caſt me not from thy preſence, Lord,
Do not thy Holy Spirit withdraw,
But thy Life quickning Grace afford,
Inlarge my will to embrace thy Law.
O feed me with thy Heavenly Food,
Direct me always in thy ways;
O my Redeemer do me good
That I may ſtill thy mercy praiſe.

II.

LO Chriſt is Sacrificed for us
Our Paſſover from Heaven,
Now therefore let us keep the Feaſt,
Not with old lumps of Leaven,
Who eat and drink unworthily,
Their own damnation earn,
Becauſe they want a Spiritual eye,
His Body to diſcern.
Our Hearts with care examined
Let us be ſtirred up,
To eat of this Celeſtial Bread,
And drink this Holy Cup.
As often as we eat this Bread,
And drink this ſacred Wine,
We ſhew our Saviours death until
He come the ſecond time.

A Prayer for Tueſday *Evening.*

MOſt Glorious and for ever Bleſſed Lord God; Thou art, and there is none like unto thee, either in Heaven or in Earth; Thy Wiſdom is Infinite, thy Power Irreſiſtible, and thou art of purer Eyes than to behold the leaſt iniquity with approbation: It is of thy unſpeakable mercy that I am not long ago conſumed: I bluſh, and am aſhamed when I lift up mine Eyes unto thy Divine Majeſty; I do in all humble Reverence proſtrate my ſelf before thee, and implore thy Gracious Favour in the Name and mediation of Jeſus Chriſt the Righteous, who ever lives to make interceſſion for thoſe who come unto God by him: I do acknowledge thy many mercies toward me; I received my Being and my breath from thee, and have been ſuſtained by thee ever ſince I was born: Thou haſt preſerved mine Eyes from tears, my feet from falling, and my Soul from Death: my Life and Health,

my

my Liberty, and all the Comforts of my Life are intirely owing to thy Gracious Goodneſs and bounty. But above all, thou art to be acknowledged for thine ineſtimable Love in the Redemption of the World, by our Lord Jeſus Chriſt, for the means of Grace, and the hope of Glory. Thou haſt given thy Son to ſuffer all manner of indignities and affronts, to be betrayed by *Judas*, and at laſt to dye for me. Thou haſt revealed thy gentle and Holy Laws to direct and guide me: promiſed thy Spirit to aſſiſt me, and propounded Eternal Life to incourage my endeavours. I have been received into thy Church by Baptiſm, and promiſed and profeſſed Obedience to thy Holy Laws. But notwithſtanding all theſe Obligations to ſincere and univerſal Obedience, I have many ways offended againſt thy Divine Majeſty. I have not honoured thee as my Creator, nor loved thee as my Father, nor obeyed thee as my Sovereign Lord and Maſter. And whereas I have been very ſenſible of the kindneſs ſhewed me by

my

my fellow Creatures; I have had but very little ſenſe of the innumerable and undeſerved favours which thou haſt heaped upon me from time to time. I have ſinned againſt thee in thought, word and deed, even after the cleareſt light and knowledge, after the moſt indearing mercies and favours, after the moſt ſolemn vows and promiſes of Obedience, and the moſt awakening Judgments. I have ſinned under ſufficient means of Grace, and after many experiences of the evil of departing from thee. I have contemned and deſpiſed thy Divine Majeſty, and ſuffered my ſelf by an eaſie and ſmall Temptation to be drawn away from thee the Fountain of my Life and Happineſs, and the great lover of Souls. O Lord, look down from Heaven with an Eye of pity and compaſſion upon me a wretched ſinner. I am leſs then the leaſt of thy Mercies, and am vile in my own eyes, I beg thy pardon and forgiveneſs for Chriſt his ſake; who came into the World to ſeek and to ſave that which was loſt. In a deep

ſenſe of the wickedneſs of my former life, and the hainous nature of my offences, I approach unto thy Divine Majeſty with full purpoſe of amendment of Life. I truſt in thy mercy O Lord, through Jeſus Chriſt, and do with all poſſible thankfulueſs keep in memory his precious Death. And being very ſenſible how much I ſtand in need of thy mercy, and forgiveneſs of all my ſins, and the aggravations which have attended them; I do declare that I do forgive all mine enemies, and that I come before thee with ſincere and univerſal Charity to all mankind. Search me, O Lord, and try my heart, and lead me into the way Everlaſting. I am coming to the Holy Table to renew the Covenant with thee which I have broken; I am unworthy of the Crumbs which fall from thence. *But* moſt Gracious Lord, look upon me in Chriſt Jeſus: Help me that I may attend upon thee without diſtraction. Work in me all thoſe Holy and Heavenly Diſpoſitions which may render me fit for that Service. Grant that I

may come before thee with lowly thoughts of my self, and the most raised apprehensions of thy love in Christ Jesus; strengthen my weak Faith, perfect my Repentance, confirm my Resolutions of Amendment, and inlarge my Charity: Grant that I may receive Christ Jesus my Lord, and that I may walk in him, that I may partake of the benefits of his death, and of the fruits of his intercession at thy Right-hand. I most humbly beseech thee not only to pardon all my past sins, and to speak peace to my Soul; but that thou wouldst renew my Nature, and write thy Laws upon my heart. Enlighten my dark mind, rectifie my crooked will, sanctifie my depraved Affections, and purifie all the thoughts and intentions of my Heart, and grant that for the time to come, I may forsake every evil way, and purifie my self as thou art pure. Keep me O Lord, for the time to come from every thing that is hurtful to me, or displeasing to thee; From the excesses both of care and fear; from snares and great perplexities, from car-

nal desires, and brutish inclinations, from covetousness and hatred, from envy and pride, from vanity and dissimulation, murmuring and discontent. And make me stedfast in Justice and Charity, Humility and Meekness, in purity of Heart, and Heavenly mindedness, and sincere Devotion. And to these Holy ends vouchsafe me the presence of thy Spirit, and power of thy Grace, and endue me with Heavenly Wisdom, and preserve and defend me this night and for ever; and all this I beg for the sake, and in the Mediation of Jesus Christ; in whose most perfect Form, I further Pray; *Our Father*, &c.

A shorter Prayer for Tuesday *Evening.*

MOst Merciful God and Father, I thine unworthy Servant render to thy Majesty humble Thanks, that it hath pleased thee, notwithstanding all my former sins and unworthiness to invite me to this blessed banquet, which thou hast ordained for the strengthning of my weak Faith, and for the remem-

brance of the death of my bleſſed Saviour : Give me Grace I beſeech thee to put on the Wedding Garment, and ſince thou haſt commanded me to examine my ſelf, let me ſeriouſly conſider and review my Life and Actions, and how I am prepared for ſo weighty an Action ; I deſire to do this, O Lord, help my weak deſires, and give me power to live more exactly than I have done. I confeſs, O Lord, I am by Nature a Child of wrath as well as others, give me therefore a true and lively Faith, that I may be ſpiritually joined to thee by the viſible ſigns of Bread and Wine, and ſo cleanſe my Soul that thou mayſt take up thy Habitation within me : I know, O Lord, that I am utterly unworthy of this great bleſſing, but for thy Names ſake thou haſt beſtowed it upon me, and haſt ſhewed me this great Salvation, not ſparing thine only begotten Son, whom thou didſt ſend into the World, made of a Woman, who endured the reproaches and contradictions of ſinners, and was betrayed by one of his own falſe Diſciples, that in

him thou mighteſt receive a full ſatisfaction for my ſins committed both in Body and Soul: When I preſent my ſelf therefore before thee at thy Table, reſtrain, O Lord, I beſeech thee, my wandring and idle thoughts, and let them be ſeriouſly fixt on the death of my Saviour; Let me conſecrate my ſelf for ever to his ſervice, who hath vouchſafed to be a ſacrifice for me, and grant that when I ſee Bread and Wine on the Table with my bodily eyes, I may with the eye of my ſoul behold Chriſt on the Croſs, and when I look upon the Wine poured out in the Veſſel, I may conſider how Chriſts blood was poured out for my ſins, and as I receive this Bread and Wine for bodily ſuſtenance, ſo cauſe me I beſeech thee to feed on the body and blood of our Lord and Saviour that it may be real nouriſhment to my ſoul. Preſerve me this night and for ever in thy fear and favour, through Jeſus Chriſt. *Amen.* *Our Father*, &c.

Sacramental Preparations FOR Wednesday.

III. Our Saviour falsly Accused, Smitten, Buffeted and Spit upon, before Caiaphas the High Priest.

The History.

THen they took Jesus, *and led him away to* Annas *first, for he was Father in Law to* Caiaphas, *which was the High Priest the same year. Now* Caiaphas *was he which gave Counsel to the* Jews, *that it was expedient that one man should dye for the People, and they brought him into the High Priests house, where all the Chief Priests and Scribes, and the Elders were assembled. Now* Peter *sate without in the Palace, and there cometh the Damsel that kept the door, and when she saw* Peter *as he sate by the fire warming himself, she earnestly looked upon him, saying, art not thou also one of this mans Disciples, and he denied him before them all, saying, Woman I know him not, neither understand I what thou sayest, and he went out into the Porch, and another saw him, and said unto them that were there, This fellow was also with* Jesus *of* Nazareth, *and* Peter *denyed with an Oath, and said, I am not, I do not know the man: Again, one of the*

Servants of the High Priest (being his Kinsman) whose Ear Peter cut off, saith, Did not I see thee in the Garden with him; Then began he to curse and to swear, saying, I know not this man of whom you speak, and immediately while he yet spake the Cock crew: And the Lord turned and looked upon Peter, and Peter remembred the Word that Jesus said unto him; Before the Cock crew twice, thou shalt deny me thrice, and he went out and wept bitterly. The High Priest then asked Jesus of his Disciples, and his Doctrine, Jesus answered him, I spake openly to the World, I ever taught in the Synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them; Behold, they know what I said. And when he had thus spoken, one of the Officers which stood by, struck Jesus with the Palm of his Hand, saying Answerest thou the High Priest so? Jesus answered him, if I have spoken evil, bear witness of the evil; but if well, Why smitest thou me? Now Annas had sent him bound unto Caiaphas the High Priest. Now the Chief Priests and Elders, and all the Council sought false Witness against Jesus to put him to Death, and found none; for many bare false Witness against him, but their Witness agreed not together. At the last there arose two false Witnesses, who coming, bare false Witness against

him,

him, saying, *We heard this Fellow say, I am able to destroy this Temple of God that is made with hands, and in three days I will build another made without hands. But neither so did their Witness agree together. And the High Priest stood up in the midst, and asked* Jesus, *saying unto him, Answerest thou nothing? What is it that these witness against thee? But* Jesus *held his peace. Again the High Priest said unto him, I adjure thee by the Living God, that thou tell us whether thou be the Christ the Son of God. And* Jesus *saith unto him, thou hast said that I am: Nevertheless I say unto you, Hereafter shall you see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. Then the High Priest rent his Clothes, saying, He hath spoken blasphemy, what further need have we of Witnesses? Behold ye have now heard his Blasphemy: What think ye, and they all condemned him, and said, He is guilty of Death; and the Men that held* Jesus *spit in his face, and buffeted him, and when they had blindfolded him, they struck him on the face, and the Servants struck him with the palms of their hands, saying, Prophesie unto us thou Christ who is he that smote thee? And many other things blasphemously spake they against him.* St. Matth. ch. 26, 27. St. Mark ch. 14, 15. St. Luke ch. 22. St. John ch. 18.

A Prayer for Wedneſday *Morning.*

O My Saviour Jeſus Chriſt, Holy, and Eternal God, although I am unworthy to receive thee into the houſe of my Soul by reaſon of mine innumerable ſins and offences committed againſt thy great Goodneſs, Yet O Lord give me Faith I beſeech thee to truſt in thy great Goodneſs, who for the ſake of loſt mankind waſt contented to come from the boſom of the Father, to be arraigned by wicked men, to be falſly accuſed, to be buffeted, ſpit upon, ſmitten, and abuſed by thy ingrateful Adverſaries, yea, and the more to aggravate thy ſorrows, waſt forſaken by ſome, and denied by others of thy Diſciples. All this and much more which thou didſt willingly ſuffer for miſerable ſinners, doth ſufficiently declare that thy Pity and Mercy is Infinite, and that thy tender Compaſſions can never fail toward a repenting Soul; In aſſurance whereof, if thy providence permit, I humbly deſire to receive thy moſt Bleſſed Body and Blood, and to come as a ſick Creature to thee, who art Health and Life; I preſent my ſelf unclean to thee who art the Well-ſpring of Grace, and the Fountain of Eternal purity, I come blind with ignorance to thee who art Everlaſting Light. I come needy of Power and Strength to thee who art the King of Heaven and Earth;

Earth; Naked of Works to thee who art the only Author of Grace; All deſolate and comfortleſs to thee my help and ſuccour, for without thee there is no conſolation, and being evil in my ſelf, I come to thee that art all Goodneſs, meekly deſiring, and humbly intreating thee to heal all my infirmities, and waſh away my ſin and filthineſs, to lighten my blindneſs, and to reduce me back again to the right way: Have mercy upon me, O Lord, and give me the light of thy Grace who am thus buried in ſin, that I may receive thee the True bread of Life with ſuch purity of Soul and contrition of Heart, with ſuch penitential Sorrow, and yet with ſuch ſpiritual Joy and Gladneſs, with ſuch Love, Devotion, Faithfulneſs and Thankfulneſs, as may beſt beſeem ſo Sacred a Myſtery. O ſweet Saviour be not diſpleaſed that I a poor ſinner, with an unclean Heart, and polluted Mind deſire to approach unto thee, and if thou pleaſe do purpoſe to draw near to thy Holy Table, to receive thy precious Body in Sacramental Bread and Wine. Remember O Merciful Lord that thou didſt not put back the ſinful *Mary Magdalen*, being penitent from kiſſing thy Feet, O deſpiſe thou not me, neither put me away as unworthy from receiving thy Body and Blood in thy Bleſſed Sacrament;

Grant me O Lord ſuch true ſorrow for my Tranſgreſſions as cauſeth Repentance to Salvation, that my ſins and wickedneſs may be waſhed away in the Blood of thy dear Son, and my Conſcience throughly purged from Evil works, that I may with a pure heart receive this thy Holy Ordinance, and by thy Goodneſs may obtain Everlaſting Life with all the Holy Saints in the Glory of Heaven, and in the mean time, while I continue in this mortal Life, grant that I may be ſo repleniſhed with the Graces of thy good Spirit, that no doubting nor infidelity, no impenitence nor remanent Affection to ſin, no impurity, or irreverence may make me unworthy or uncapable of thy glorious Approach. Feed my Soul O Lord with bread from Heaven, fill me with Charity, conform me to thy Will in all things. To me belongs nothing but ſhame and confuſion of Face, but to thee belongs Mercy and Forgiveneſs, though I have rebelled againſt thee, be pleaſed therefore to give me remiſſion of all my iniquities in this Life, and by ſtedfaſt Hope, firm Faith, and perfect Charity, let me dayly ſo increaſe in Vertue, that I may at laſt attain the happy Fruition of thy Glory in the Kingdom of Heaven, where I may ſee thee face to face, ſitting at the right hand of God; preſerve me this day from

all

all perils both of body and soul, and let me always live in thy fear, and dye in thy favour; These poor Petitions I humbly desire thee to grant in and through the Merits of Jesus Christ, in whose most holy words I continue to pray, *Our Father*, &c.

A shorter Prayer for Wednesday *Morning.*

GRacious and Merciful God who didst send thy dearly beloved Son into the World for the Redemption of lost Mankind, who was mocked, smitten, abused, brought before Rulers, and at last suffered a painful and shameful Death upon the Cross for the Salvation of wretched sinners, for his sake have Mercy upon me, a great Transgressor of all thy Holy Laws and Commandments: Thou hast called all those that are weary and heavy laden with their sins to come unto thee, thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof to come to thy Table, to tast of thy Supper, and hast promised that thou wilt satisfie them. In assurance of these promises, I desire to come to thee Blessed Lord Jesus, beseeching thee to ease me, to refresh me, to satisfie me with thy mercy. Let my Soul hunger and thirst after thee and thy Salvation. I confess and acknowledge that my dayly iniquities have made me unworthy of my dayly bread, much more of

this Manna, of this Bread of Life that came down from Heaven. I confeſs O Lord I am not prepared according to the preparation of thy Sanctuary, yet ſince I deſire to ſet my heart to ſeek thee; O God be merciful unto me, and though I cannot bring with me a clean heart, for who can ſay his heart is clean, yet O Lord, I deſire to preſent a contrite Heart, and a broken Spirit, deſpiſe not O God this Sacrifice. As for the ſins that I have committed againſt thee, bind them up, and caſt them into the bottomleſs Sea of thy Mercy, bury them in thy wounds, and waſh them away in the Blood of that immaculate Lamb Chriſt Jeſus, and for the time to come, ſprinkle my conſcience with the ſame blood, that being cleanſed from dead works, I may ſerve thee the Living God in Righteouſneſs and true Holineſs all the days of my Life, that ſo this bleſſed Sacrament may be a means to quiet my Conſcience, to increaſe my Faith, to inflame my Charity, to amend my Life, to ſave my Soul, and to aſſure me that I am of the number of thoſe bleſſed ones, who ſhall eat at thy Table, be called to the Mariage Supper of the Lamb, and received to thine Everlaſting Glory, through the merits of thy Son Jeſus my only Lord and Saviour, who hath command me to ſay, *Our Father*, &c.

Sacramental Contemplations on our Saviours being falsly Accused, Smitten, Buffeted, and Spit upon before Caiaphas.

I.

GReat were the sufferings and abuses offered to thee my blessed Redeemer when thou wast brought before the High Priests, Scribes, Pharisees, and Elders, and all for my sake, what therefore shall I render to thee O Saviour for thy Mercy and kindness to the sons of Men; Instead of bringing Acculations against our Lord, they asked him ensnaring questions, both concerning his Disciples, and his Doctrine, the first it is probable they propounded, because they saw all had forsaken him, and fled from him, and if Christ had said, One of them hath betrayed me, another hath denied me, and all have deserted me, this might have given an occasion of scorn and derision to them, therefore he left this unanswered, that we might be instructed in some cases and places not to reveal the frailties and infirmities of others, when it may occasion a scandal to our Christian Profession. Besides, it may be our Saviour knowing the fear and weakness of his Disciples at that time, and their unpreparedness for suffering, though he suffered

himself, was unwilling they should be questioned or inquired after, which may likewise teach us, that though we suffer ourselves, yet we should as much as possible avoid bringing others into the same Bonds and Afflictions. As to the other question of his Doctrine, being sensible they inquired not with a desire to learn, but to cavil at it, he only answers in the general, and refers them to those that heard him Preach.

II.

THese wicked and malicious Adversaries to our dear Lord proceed yet farther, for one of their Officers struck him with his hand, and that as some Ancients affirm, with such force and malice, that the violence thereof struck out some of his Teeth, and caused the Blood to gush out of his Mouth and Nostrils. O the hardness and impenitency of mens hearts, the cruelty and impudence of sinners, thus reproachfully to abuse and fly in the face of him who was the true Eternal God! Thou wicked Wretch, What cursed quickness, what furious hast was this? If God had been so quick with thee as thou wast with his son, how would Divine Vengeance have soon crusht the into nothing; Did the very Officers formerly confess that he spake so as never man spake, and yet when he now only

only appeals to those that heard him as to what he had said, Dost thou smite him on the Face. O the wonderful Patience and submission of our blessed Saviour, who when this mean fellow struck him, answered him so meekly, though he could immediately have struck him dead; Gracious Lord, thou didst but speak though he struck, though thou couldest have made him feel the power of thy Wrath in some signal and dreadful Judgment: Thou couldest have made that hand of violence to wither away that offered such injustice to thy Holy Face, but thou didst return melting words for blood shedding blows. Why smitest thou me: What eye can read, or ear hear these words, and not at the same time admire thy wonderful forbearance; and abhor his wicked Fact. Thou a sinner smite thy Saviour: Thou a Child of the Devil smite the Son of God; Thou smotest Jesus injuriously, and without cause, and though this was the time of his suffering, yet if thou didst dye without repentance, Christ the Judge will make thee feel the deserved strokes of his revenging Justice to all Eternity.

III.

OUr blessed Lord being absolutely innocent, his implacable enemies were forced to seek out false Witnesses against him, who

who yet diſagreed among themſelves, they aimed at nothing leſs than his precious life, they thirſted for his Blood, and knowing the Law of *Moſes* required two Witneſſes, that they might make good their charge, they ſought for many to Witneſs againſt him, but amongſt them all there was no ſufficient proof even in the Judgment of theſe unjuſt and bloody Judges. Now this was an aggravation of the ſufferings of our dear Redeemer to be accuſed of things which he never ſaid nor did, of which King *David* complains, Falſe Witneſſes are riſen up againſt me, and ſuch as breathe out cruelty: They laid to my charge things that I know not, *Pſalm* 27. and 35. But thus did our bleſſed Saviour ſuffer, having ſo many falſe Accuſations by lying Witneſſes brought againſt him, that we might be delivered of thoſe true and juſt accuſations which might have been depoſed againſt us by many faithful Witneſſes. The Laws of God would bring ſtrong Evidence againſt us as Tranſgreſſors thereof; Our own Conſciences would accuſe and bear true Witneſs againſt us to our Conviction; The Holy Angels could have come in as Witneſſes againſt us for our many iniquities againſt the Almighty; All the Creatures of God which we have abuſed and uſed in a ſinful manner againſt Heaven, would

have witnessed against us; The Devil himself, though a Lyer, and false Accuser, yet in many things might have truly charged us with great Enormities. Lastly, Almighty God himself was a Witness against us without exception, or suspition or partiality toward any. He is an eye-witness of all our sinful Thoughts and Actions, and an ear-witness of all our vain and idle Words. Thus all these Evidences could bring an heavy charge against impenitent and ungodly men, but our Lord did suffer the unjust charges of false Witnesses, that those who repent and believe his Gospel, and live accordingly, might not be condemned when they are judged, because though the witness be true against them, yet he hath satisfied for the sins they were guilty of.

IV.

THe Malice of his Enemies proceeds yet farther; in the same Court our blessed Lord is accused to be a Blasphemer, for what? for saying he was the Son of God; But O ye hasty Judges why did you not answer the Scriptures that he alledged out of the Prophets? Why did you not consider the works he had formerly done, which confirmed the truth of his assertion; But being resolved to take away his Life, they think there was no need of further wit-

witneſs, but pretend his own Confeſſion is ſufficient; Our Heavenly Father out of our own Mouths hath enough of which he might accuſe us both as to words and works, and when our Jeſus was to ſuffer for our ſins, thoſe that judged him pretended to have enough from his own Mouth, (in which there was no guile nor iniquity) for which they ſo deeply charge him, and proceed againſt him, I fly therefore O Bleſſed God to the ſufferings and Merits of thy dear Son for remiſſion and pardon of all my ſins and Tranſgreſſions againſt thee.

V.

ACcounting him guilty of Blaſphemy, they proceed to paſs ſentence of death upon him who was the Lord and Prince of Life. O monſtrous Sentence, O curſed Council, what not one man among them all to declare for the innocent Jeſus, but he was condemned that we poor ſinners might be juſtified, their rage ſtill increaſes againſt him, they ſpit in his face, blindfolded, buffeted and ſtruck him on the face; Oh the barbarous rage and malice of men ſo horridly to abuſe the harmleſs Lamb of God; Alas my Soul where doſt thou ſee and find thy Saviour: Didſt thou ever view ſuch a ſpectacle as is now by Faith preſented to thy view? Behold ſinful men upon the

Bench,

Bench, and the God of Heaven ſtanding at the Bar, the Judge of all Men judged by the worſt of men, the Holy and ſpotleſs Son of God ſtood indicted and arraigned before the Sons of men full of Pollution and Corruption: Never ſurely, never from the beginning of the World to that time, nor ever ſince were there ſuch Judges ſitting upon ſuch a Priſoner.

VI.

NEither was it the leaſt of the ſufferings of our bleſſed Redeemer to be denied by one of the chief of his own Diſciples; *Peter* who in the beginning of the night confidently aſſured him that he would go to Priſon, and to Death for him rather than deny him, *Peter* who in the Garden among ſo many Souldiers drew his ſword in defence of his Maſter, yet this valiant *Peter* being only charged by a ſilly Maid, is filled with fear, and utterly denies him; yea, affirms with an Oath, he was ſo far from being his Diſciple, that he never ſaw the Man in his Life. Learn O my Soul from hence, not to put confidence in thy own ſtrength, or in Grace already received, but while thou ſtandeſt, fear and tremble leaſt thou fall: Avoid all vain glorious boaſting of thy own courage or conſtancy above others, and be not high minded, but fear.

VII. *And*

VII.

And the Lord turned and looked upon Peter. How often hath thy Bleſſed Redeemer. O my Soul, looked upon thee, and thou haſt turned away thine eyes from him? He hath looked upon thee in his word, and yet thou haſt not minded him; He hath looked upon thee in the Holy Sacrament, yet thou haſt taken no notice of it! he hath looked upon thee in thy Afflictions, and yet thou haſt not ſeen him! hadſt thou obſerved his looks, thou wouldſt have remembred his ſayings and his precepts, and have been obedient to them. Perhaps thou haſt remembred his words, but thou haſt not conſidered the ſenſe of them, or if thou haſt, yet thou didſt not beleive that they did belong to thee. O how willing haſt thou been to transfer thy ſins from thy ſelf to others! what would not the damned in Hell give for ſuch a Gracious look of the Lord Jeſus as thou haſt ſometimes had! and canſt thou make light of that which thoſe unhappy wretches would prize at a mighty rate?

VIII.

And Peter went out and wept bitterly. What a bleſſed ſight O my ſoul, was this to ſee a penitent ſinner weep? How hard hearted haſt thou been under thy ſins? Thou canſt weep for the loſs of a

Father.

Father, and canſt not thou weep at the remembrance that thy Father and Redeemer dyed for thee! thy ſins are as great as other Mens, why ſhouldſt thou not weep as other Men, ſhouldſt thou be ſo unhappy as to drop into Hell, thou wouldſt weep day and night, and ſhouldſt thou not weep now to prevent thoſe vain and unprofitable Tears? Alas my ſoul! thou haſt made thy ſelf merry with thy ſins, how is it poſſible thou ſhouldſt weep for them? O think what thy Maſter hath ſaid, Bleſſed are they that weep and mourn now, for they ſhall laugh at the laſt, and general day when all muſt give an account of all they have done in the Body.

HYMNS.

I.

MY God, my Rock, regard my cry,
Leaſt I unheard like thoſe that dye,
In ſhades of dark Oblivion lye.
To my aſcending grief give ear,
When I my hands devoutly rear
Before thy Mercy-ſeat with fear.
He hears! His Name be magnified,
My ſtrength ſecur'd on every ſide,
Since all my hope on him reli'd.
Theſe ſeas of Joy my Tears devour.
My Songs ſhall celebrate thy Power,
O thou that art to thine a Tower.

O thou

O thou my ſtrong deliverance,
Thy People, thine Inheritance,
Bleſs, feed, preſerve, and ſtill advance.

III.

LO Chriſt hath ſuffered once for all.
The juſt for wicked men,
That he might bring us unto God
Now reconcil'd again.
A Man of ſorrows ſtrake he was,
And he hath born our griefs,
Mean while we hid our Face from him,
And gave him no relief.
A greater Love than this have none,
No man can comprehend,
Then that a man ſhould ſtake his Life,
And loſe it for his Friend.
For ſcarce will any dye for him
That lives moſt righteouſly
Yet happily for a ſpecial Friend
Some one might dare to dye.
But God commends his love to us,
And he commends it thus,
In that when we were Enemies
Chriſt freely dyed for us.
By him therefore lets give to God
The Sacrifice of Praiſe,
Fruit of our Lips; Let us give thanks
Unto his Name always.

A Prayer for Wednesday *Evening.*

ALmighty and ever Living God, who by the Example of thy servant *David*, hast taught us not to come near thine Altar, till we have first washed our hands in innocency; and didst command upon pain of Death, that no uncircumcised Person should eat the Paschal Lamb, nor any who was Circumcised should partake thereof under four days Preparation: How may I, a wretched sinful Creature with polluted hands, and an uncircumcised heart presume to come into thy presence, or seek to partake of that high and holy Sacrament, of the Body and Blood of thy Son Jesus Christ, which so far exceeds that of the Passeover, which is now abolished. If thou didst require *Joshua* to put off his shooes in reverence to the Holy Angel, who was present in that place, when he appeared with a sword in his hand for the destruction of his Enemies: How much more dost thou require that I should put off all Earthly Affections, before I approach that place where Christ Jesus appears to the eye of my Faith, full of sorrows and sufferings, denied by Friends, abused by Enemies, mocked, spit upon, smitten and buffeted by the vilest of Men,

and

and with wounds in his hands and ſide for the Redemption of the ſouls of lapſed Mankind. O Lord, I humbly beſeech thee to have compaſſion upon my unworthineſs, to heal my blindneſs and ignorance, and to teach me how to prepare my ſelf to meet my Saviour here by Sacramental Grace, and to live with him hereafter in Eternal Glory. I am not able, O Lord, of my ſelf to judge my ſelf, and unapt to diſcern the Lords Body, and altogether ignorant how to become a worthy Receiver. I come therefore unto thee as a ſick Perſon to his Phyſician, and as one unclean to thee the well ſpring of Grace and Mercy, and ſo repreſented to my ſoul in that Sacrament I deſire to partake of; the efficacy whereof I ſhall receive according to the proportion of the Faith wherewith I Communicate. Increaſe therefore, O Lord, my poor grain of Faith; grant me remiſſion of all my ſins; give me a broken heart, and a contrite ſpirit, a ſorrow ſoul, and a mind hungring and thirſting after the immaculate Lamb and his Righteouſneſs. Save me, O Lord, who am ready like *Peter* to ſink in the ſea of my ſin and miſery; and though I have not ſo many tears as are ſufficient to waſh my Saviours feet, like *Mary Magdelen*; yet with *David* let me mourn for very grief of heart,

that

that I have offended thee so gracious and loving a Father. O reject not my penitent soul, who being displeased with my self for displeasing thee, desire to return to serve and please thee in newness of life. Inflame my heart therefore with love and charity toward all men, to forgive and forget all injuries, to pray for them that persecute me, and to do good for the evil done against me, that I may follow the steps of my Holy Saviour. Let no evil Thoughts enter into my Mind, while I am preparing for this Holy Action, but as *Abraham* when he went up to the Mount to sacrifice his Son *Isaac*, left his servants below in the Valley; so O Lord, when I shall come to this Spiritual Sacrifice, make me to lay aside all Worldly Cogitations and Dispositions, that I may wholly contemplate on the Blessed Jesus, and offer my soul to him who sacrificed both his Soul and Body for me; and because O Lord, it is not enough to lay aside my wickedness and uncleanness for a day or two, and then return like the dog to his old Vomit, and with the sow to her former wallowing in the mire: I beseech thee therefore that my Repentance may be serious, constant and continued, and that I may remain sober to the end, and may daily increase in Grace and Vertue, till I

ſhall attain a Crown of Glory and Immortality in the higheſt Heavens: And let my ſoul never forget the infinite love of ſo ſweet a Saviour, who hath laid down his Life to redeem me a vile ſinner; Let me conſider what Honour is vouchſafed me to be admitted a Gueſt at thine own Table, and to be fed with thy moſt Holy Body and Blood: being therefore, invited to thy Bleſſed Banquet, give me Grace, O Lord, to put on my Wedding Garment; let me try and examine my heart, and when I ſee Bread and Wine on the Table, let me behold Chriſt on the Croſs, and obſerving the Bread broken to me, let me contemplate on Chriſts Body Crucified for me, and when the VVine is poured out of the Veſſel, let me remember how the Blood of my Redeemer was poured out for my ſins: And as I receive this Bread and VVine for Bodily ſuſtenance, ſo cauſe me to feed on the Body and Blood of my Saviour Chriſt, that it may be nouriſhment for my ſoul; and grant that I may ſo come to thy Table here, that I may be partaker of thy Heavenly Table hereafter: Grant this, O Lord, for thy dear Sons ſake, who hath ſuffered for me, by whoſe protection and defence I deſire to be preſerved this night and for ever: And in whoſe moſt Holy name and words I further pray, *Our Father*, &c.

A ſhorter

A shorter Prayer for Wednesday Evening.

O Almighty God and Merciful Father, I am a great sinner, and my heart is full of iniquity. I have willfully, foolishly, ignorantly, and obstinately transgressed against thee, unto whose Eye all the secrets of my soul lye open; I come to thee therefore for thy pardon and divine assistance. Have mercy upon me O Lord, have mercy upon me, and forgive me all the evils that I am guilty of, Give me Grace, that when I shall approach the Holy Communion, I may discern the Lords Body, and may receive it with that humbleness of mind, thankfulness of Soul, contrition and reverence which becomes so high a Mystery. O Lord Jesus who didst so humble thy self as to suffer the Reproaches and Indignities of wretched Jews, who mockt, abused, and buffeted thee, and all for the sake of lost sinners, yea, thou who didst receive sinners, and eat with them, and art still full of the same Goodness and Mercy. I beseech thee leave me not to my self, reject me not when I come to thy Heavenly Supper, purge me from all Filthiness of Flesh and Spirit, enter into my soul, and sanctifie me throughout, wash away all my sins, and be not offended at my unworthiness,

and

and unpreparedneſs, but let thy Grace ſupply my wants, let thy mercy pardon my ſins, let thy Holy Spirit prepare my Soul, let thy Merits inrich my Poverty, and thy moſt Precious Blood waſh away all the ſpots of my Life, that I may worthily receive this Holy Sacrament ſo, that I may be ſtrengthned thereby, and be fully ſatisfied with the heavenly Food of thy Body and Blood, to the Mortification of the old Man, and the renewing my Spirit in Righteouſneſs and true Holineſs, that I may from henceforth bid a final adieu to all ungodlineſs and Worldly Luſts, and conſecrate my ſelf wholly to thy ſervice: Pardon all the ſins and infirmities of this day, keep me from all danger and caſualties of the night approaching, that being refreſhed with convenient reſt, I may be the better enabled to ſerve thee. And all for the ſake of thy Bleſſed Son, in whoſe Bleſſed words I further pray, *Our Father* &c.

IV. Iesus Condemned by Pontius Pilate

Sacramental Preparations

FOR

Thurſday.

IV. Our Saviour Condemned, Scourged, Crowned with Thorns, and delivered to be Crucified by Pontius Pilate.

The Hiſtory.

AND the whole Multitude of them aroſe, and when they had bound Jeſus, they led him away from Caiaphas *unto the Hall of Judgment, and delivered him to* Pontius Pilate *the Governour. Then* Judas *which had betrayed him, when he ſaw that he was Condemned, repented himſelf, and brought again the thirty pieces of Silver to the Chief Prieſts and Elders, ſaying, I have ſinned, in that I have betrayed the innocent Blood, and they ſaid, what is that to us? See thou to that. And he caſt down the pieces of Silver in the Temple, and departed, and went and hanged himſelf. And the Chief Prieſts took*

the Silver pieces, and ſaid, It is not lawful for to put them into the Treaſury, becauſe it is the price of Blood. And they took Counſel, and bought with them the Potters Field to bury ſtrangers in. Wherefore that Field was called, The Field of Blood unto this day. Then was fulfilled that which was ſpoken by Jeremy *the Prophet ſaying, And they took the thirty pieces of Silver, the price of him that was valued, whom they of the Children of* Iſrael *did value; And gave them for the Potters Field as the Lord appointed me.* Pilate *then went out unto them, and ſaid what accuſation bring you againſt this man, and they began to accuſe him, ſaying, We found this fellow perverting the Nation, forbidding to give Tribute to* Cæſar, *ſaying, that he himſelf is Chriſt a King. And* Pilate *asked him, ſaying, Art thou the King of the* Jews, *and he anſwered, Thou ſayeſt it. Then ſaid* Pilate *to the Chief Prieſts and the People, I find no fault in this Man, and they were the more fierce, ſaying, He ſtirreth up the People, teaching throughout all* Jewry, *beginning from* Galilee *to this place. When* Pilate *heard of* Galilee, *he asked, Whether the Man were a* Galilean, *and as ſoon as he knew that he belonged to* Herod's *Juriſdiction, he ſent him to* Herod, *who himſelf was alſo at* Jeruſalem *at that time. And when* Herod *ſaw* Jeſus, *he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he*

he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words, but he anſwered him nothing. And the chief Prieſts and Scribes ſtood and vehemently accuſed him, and Herod with his men of War ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made Friends together, for before they were at enmity between themſelves: And Pilate when he had called together the Chief Prieſts and the Rulers, and the People ſaid unto them, ye have brought this man unto me as one that perverteth the People, and behold I having examined him before you, have found no fault in him touching thoſe things whereof you accuſe him. No nor yet Herod for I have ſent you to him, and lo nothing worthy of death is done unto him, I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the Feaſt. And they cryed out all at once, ſaying, Away with this man, and releaſe unto us Barabbas (who for a certain Sedition made in the City, and for murder was caſt into Priſon) Pilate therefore willing to releaſe Jeſus, ſpake again unto them. But they cryed, ſaying, Crucifie him, Crucifie him. When he was ſet down on the Judgment ſeat, his Wife ſent unto him, ſaying, Have

thou nothing to do with that juſt man; for I have ſuffered many things in a dream. Pilate *therefore willing to releaſe* Jeſus, *ſaid unto them the third time, Why, What evil hath he done? I have found no cauſe of Death in him, I will therefore chaſtiſe him and let him go, and they were inſtant with loud voices, and cryed out the more exceedingly, Let him be Crucified.* Pilate *ſaith unto them, ſhall I Crucifie your King. The Chief Prieſts anſwered, we have no King but* Cæſar; *and the voices of them and the Chief Prieſts prevailed. Then the Souldiers took Jeſus into the Common-Hall, and ſtripped him, and put on him a purple Robe, and platted a Crown of Thorns and put about his Head, and a Reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, Hail King of the* Jews, *and they ſmote him with their hands, and ſpit upon him. When* Pilate *ſaw that he could not prevail, but that rather a tumult was made, he took Water, and waſhed his hands before the multitude, ſaying, I am innocent of this juſt Perſon, ſee you to it; Then anſwered all the People, and ſaid, His Blood be on us, and on our Children: Then* Pilate *willing to content the people, gave Sentence that it ſhould be as they required, and he releaſed unto them* Barabbas, *him that for Sedition and Murder was caſt into Priſon, whom they had deſired, and when he had ſcourged* Jeſus, *he de-*

delivered him to their Will to be Crucified, St. Matth. ch. 27. St. Mark ch. 15. St. Luke ch. 23. St. John ch. 18. 19.

A Prayer for Thursday *Morning.*

O Father of Mercy, and God of all consolation, since all Creatures confess thee to be their Governour and Lord, it becometh me the Workmanship of thine own hands, much more to reverence and magnifie thy Holy Majesty who hast created me in thine own Image, but especially since thou hast provided a way to deliver me from Everlasting Death and Damnation, to which the Temptations of Satan had subjected all Mankind, by reason of our Original Transgression, from which neither Men nor Angels were able to set us free, but thou O Lord, rich in Mercy, and infinite in Goodness, hast contrived our Redemption in and through thine only and well-beloved Son, whom out of very love thou didst send unto the World to be made Man like unto us in all things, sin only excepted, that in his body he might receive the punishment of our Transgressions, and make satisfaction to thy Justice by his stripes and Wounds,

that we who were indeed ſinners ſhould be healed and free; That by his Humiliation we might be glorified and exalted, and that by his Reſurrection, Death and Hell ſhould be vanquiſhed to bring us to Life Everlaſting, and Joyes Eternal, from which all the Children of *Adam* were juſtly excluded. I acknowledge O Lord no Creature is able to comprehend the Length, Depth, Bredth, and Height of that moſt Excellent Love, for thou didſt diſplay thy Mercy when none was deſerved, thou receivedſt loſt Sinners into favour when they rebelled againſt thy Holy Majeſty, and when they were all ſpotted and defiled with the filth of unrighteouſneſs, thou didſt cleanſe and purifie them with the Blood of *Jeſus*. O therefore let my Soul now hate ſin as much, and if poſſible, more than in the time of my darkneſs and unregeneracy; I did ever love it, to which purpoſe let me look and ſee how my Bleſſed Loving Saviour was ſtripped naked, and ſcourged for my ſins till the Blood ran down faſter than ever my penitential Tears did for mine iniquities, let me remember how theſe wretched Miſcreants did ſpit in the very face of God himſelf, ſo foul and deep were the ſtains and ſpots which ſin had made in me, and though through the perverſe dulneſs and blindneſs of my corrupt Nature I neither do nor can

sufficiently weigh or consider the ample benefits I have received by the Sufferings of my Redeemer, yet according to the institution and command of our Lord, I presume to present my self at his Holy Table, to manifest and witness to the whole World, that by him alone I have received liberty and Life, and that by him alone I have admittance to the Throne of Grace, and by his Merits have the blessed opportunity to sit at his Heavenly Supper, and to receive spiritual strength both to do good, and to avoid all evil, that by him alone my soul may be raised from sin, and my body from death, and may receive both Grace and Mercy here, and assurance of Glory for ever hereafter. Discover unto me O Lord that I have nothing which I have not received, that without Christ I can do nothing, that in me, that is, in my flesh dwelleth no good. Kindle in my heart and affections a fervent zeal to do thy will, and let me imbrace thy holy word, and walk in thy ways. O Lord strengthen my weak Faith, give unto me the repose of a quiet Conscience, and the clear Light of the Gospel, and grant that this Light may convince me of the Errors of my Understanding, the depravedness of my Will, the disorder of my Affections, the impurity of my Thoughts, the vanity of my Desires, and the deceitful-

nesſ of my heart; Make me ſenſible what a wretched Creature I was in my Birth, Defilement and Corruption; What I am in my Life, Vanity, and Folly; What I ſhall be in my Death, Stench, and Rottenneſs; What am I therefore O Lord that thou ſhouldeſt yet favour me, and ſhew thy ſelf ſo loving and bountiful a Father to me, Why ſhouldeſt thou ſo mercifully preſerve me who am ſo unworthy a wretch, with thy favour and loving kindneſs; I know it is for his ſake in whom there is no guile, and in whom there was found no evil that thou regardeſt me, and imbraceſt me; Pardon I beſeech thee through Jeſus Chriſt all my Sins, Faults, Vices and Offences, which make me unworthy of the leaſt bleſſing, much more of partaking of thy Wedding Supper, endue me therefore with all Holy Vertues, that I may live a Godly Life, and continue to the end in good Works, keeping a good Conſcience toward thee, and toward all men; Let the Eye of thy Holy Providence watch over me and grant me all thou knoweſt needful for me this day, and for ever, *Our Father*, &c.

A shorter Prayer for Thursday *Morning.*

BLessed Lord God, and most Merciful Father, who after the Sacrament of Regeneration hast appointed us to receive the Blessed Sacrament of the Lords Supper instituted by our Saviour Christ immediately before his death, for confirmation of our Faith, have mercy upon me a vile sinner; who by reason of my natural corruptions, and manifold transgressions, am not worthy to approach to thy Holy Table, or come near thy house. O Gracious God pardon my iniquities, and disdain not to accept me into thy favour, but forgive me all my sins that I have committed in thought or word, in pride, wrath, envy, sloth, covetousness or wantonness; give me a true and lively Faith to believe thy word, and the promise of my pardon annexed to thy Sacrament, being accompanied with a serious Repentance, and reformation of Life: Inflame me with Love and Charity toward all men, to forgive and forget, to do good, and to pray for them, that I may follow the steps of my Blessed Saviour who was accused and condemned for a Malefactor, though altogether spotless [illegible] and who came from H[illegible] to redeem lost sinners

ſinners. Open thou the Eyes of my underſtanding, and help me to examine my ſelf concerning my Knowledg, Faith and Repentance: Let me hunger and thirſt after Righteouſneſs, and ſatisfie me with thy Heavenly Food, and make me a real partaker of all the beneſits of thy paſſion. O Dear Lord Jeſus ſince thou haſt ſuffered ſo many things for my ſake, and haſt commanded me not to deſpair nor diſtruſt thy goodneſs. Grant me Grace ſo worthily to eat of this Bread and drink of this Cup, that I may continually remain in thy Grace and Favour. O Lord God, give me the full conſolation of this myſtery, and commemoration of the precious death of thy Son, and our Saviour Jeſus Chriſt, that my Faith may be increaſed, my Hope confirmed, my Charity inflamed, my Conſcience quieted, and my Soul aſſured of Salvation in the Blood of Chriſt. Let no profaneneſs enter into my heart ſo long as I am about this Holy Action, but give me Grace to receive and communicate with purity of heart, and cleanneſs of ſoul, with love, dread and ſtedfaſt Faith. Have Mercy upon me, good Lord, that by unworthy receiving I be not guilty of his precious Bod; and Bl[illegible]ho came down from Heaven, live[illegible] and ſwum through a Red S[illegible]s Agony

and

and Passion to be my Redeemer. Preserve me this day from all perils and temptations, that I may live in thy fear, and dye in thy favour, and at last be received into the Blessed Arms of my dear Saviour, with whose most Holy Prayer I conclude my weak Petitions, saying, *Our Father, &c.*

Sacramental Contemplations on our Saviours Condemnation, Scourging, Crowning with Thorns, and being delivered to be Crucified by Pontius Pilate.

I.

WHen thou approachest O my Soul to that sacred and solemn Institution of thy great Redeemer; remember that he appointed this Holy Sacrament that night in which he went into the Garden to be a special Commemoration of his last and sorest Sufferings, which he began to undergo in that place, and having endured much Agony there, he was pursued and fetcht bound from thence by ingratefull and bloody minded men to the City of *Jerusalem*, still to suffer more, and having taken and bound thy Blessed Lord, insulting over him as their Prisoner, they carry him from place to place, from Court to Court fro-

from person to person, as a pleasant shew and grateful sight to them that hated him; for he was led first to *Annas*, from *Annas* to *Caiaphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* back again, and from thence to the place of Execution; for thou O my soul hast wandred from God, and run from creature to creature, from one iniquity to another, and didst therefore justly deserve to be driven from place to place by the revenging Justice of the Righteous God, like a Vagabond upon the Earth, and to suffer perpetual banishment from the favourable presence of the Glorious God, and to be led at last to Hell, the dreadful place of Execution, to suffer everlasting death, the just and deserved punishment of thy sin: But thy Holy Lord and blessed Saviour, when in the hands of violence, was hurried up and down, having no rest night nor day, that thou mayst have a fixed habitation with God above, an Eternal Mansion and Everlasting rest in the highest Heavens; wherefore when thou art engaged in this divine duty, fix thy thoughts upon thy wandring, suffering Saviour, and keep him in thine eye during the whole Administration, that the sight of thine eye may affect thy heart.

II.

FOllow the blessed Jesus in thy Contemplations, O my soul, and thou shalt see him early in the Morning led from the Court of the High Priest to another Tribunal, there behold him at the Bar, and *Pontius Pilate* on the Judgment seat; there the Prince of Life did stand to be tryed for his Life before a mortal man; there thou seest the Creator stand before the Creature, the work of his hands; there stands the innocent to be judged by the guilty; He that had no sin, before a Man full of sin. O my soul, was there ever such a wonder as this, the God of Heaven stands Arraigned as a Prisoner at the Bar of Man; a sinful Man judging his righteous Judge. But O my dearest Lord, how do I see thee stand before the Roman Governour? Alas, there thou stoodst as if thou hadst been a Malefactor, when yet there was never guile in thy Mouth, nor evil in thy heart, nor any wicked work found in thy hands. There I see thee stand in fetters, and in bonds, who camest to strike off my irons and my chains. There I see thee stand with the greatest ignominy and disgrace, who art the Lord and Prince of Glory, & yet there I see thee stand with a patient mind, and an undaunted courage, resolved to suffer whatever punishment and death they should adjudge thee to, and that for my sake, and the sake of all true penitents.

III.

ALas my Lord what ails my heart to be ſo hard, that it doth not roll and relent within me, that mine eyes behold ſuch an amazing ſight, and yet my ſoul is no more moved; when tho I was the Debtor and the Priſoner, I was the Offender and the Malefactor, that thou ſhouldſt ſtand there as my ſurety, and yet I to be no more concerned at thy ſhame and ſorrow! O why do not tears fall from my eyes to ſee thee in my room and ſtead in ſuch a condition! O why Lord, why do not Rivers of water guſh from my heart, and run down my cheeks with ſwift and ſpeedy ſtreams when I behold thee, arraigned at the Bar for my iniquities and offences, for the leaſt of which I could not have ſtood before thee.

IV.

KEep thine eye ſtill upon thy Saviour, O my ſoul, and while thou ſeeſt him at every Bar, in every Court, thou ſhalt hear him accuſed, becauſe that wherever thou hadſt gone thine Accuſers would have followed thee, the Law of God, thine own Conſcience, Satan, and God himſelf would have cloſely purſued thee; But Bleſſed Jeſus, what do I hear them lay to thy charge? Some ſaid, thou waſt guilty of blaſphemy; others charge thee with Hereſie, Sedition, and Treaſon; but alas it was I, not thou

that

that waſt guilty, I was guilty of Treaſon againſt the Eternal God, and thou waſt accuſed of Treaſon againſt a Mortal Man; Againſt me the Accuſation was true and undeniable, againſt thee it was falſe and unreaſonable, they laid unto thy charge things that thou knoweſt not, which thou hadſt neither ſaid nor done, whilſt I was juſtly chargeable with multitudes of evils. Wo is me my Lord that ever I was guilty! Wo is me that I have offended! My heart is troubled, and my ſoul is grieved, for committing what I could never have been diſcharged of, if thou hadſt not been accuſed. I had many witneſſes againſt me that were *true*, but there were only *falſe* ones againſt thee, and yet thou waſt proceeded againſt whilſt I am ſpared, notwithſtanding ſo many *true* Evidences that might have been produced againſt me.

V.

BUT yet O my Saviour, I ſee thee ſilent in the Courts of Men, unto all the falſe witneſs that was brought againſt thee; when thou waſt accuſed before the High Prieſt, thou heldeſt thy Peace, and when thou waſt again falſly accuſed before *Pontius Pilate*, thou anſweredſt not a word, and when before *Herod* thou anſweredſt nothing: I, Bleſſed Jeſus, was guilty, and thou ſtanding as my ſurety didſt hold thy

peace

peace; I could anſwer nothing at the Bar of God when charged *truly* by many witneſſes. and therefore thou anſweredſt nothing at the Bar of Man, when charged *falſly* by many witneſſes. Come then, O my ſoul, why art thou caſt down with fears and diſpair? Is it becauſe thou haſt ſinned, and deſerveſt to be condemned for the ſame; Why where is thy Faith and Hope in Chriſt thy Lord and Redeemer? Doſt thou not ſee that he hath been condemned already; He had ſentence after ſentence, and condemnation upon condemnation, that ſo they that believe on him, and heartily obey him as their Lord and Saviour ſhould never be condemned, why then doſt thou ſit and mourn as if without Hope? Doſt thou at the Holy Table ſee that thy Lord did dye, and doſt thou not know, it was not for his own ſins he was condemned? for the Judge himſelf often teſtified he found no fault in him, and that he was a juſt and righteous perſon, was thy Redeemer then condemned for the ſins of repenting Converts, and ſhall they be condemned too? Oh no, it ſhall never be, Chriſt will never ſuffer it, neither will the mercy and faithfulneſs of God permit it; yea his Juſtice will never require it, for when the Chief Prieſts, Scribes, Elders and Rulers upon Earth, did conclude with one

con-

consent and voice, He is guilty of death; then the Father Son and Holy Ghost in heaven did unanimously conclude that whoever believeth on him should be partaker Eternal Life.

VI.

THerefore methinks I hear my Lord and Saviour say, let not thy former neglects and refusals discourage thee from receiving me now, and then thy forepassed follies shall not be thy ruin, since I have satisfied for thy sin if it be not a final refusing of me, for this was one part of my sufferings that a *Barabbas* was prefer'd before me; the child of the Devil was more desirable in their eyes than I, the Son of God: wherefore O doubting soul, if thou hast changed thy mind and choice, and dost now love me above all, this sin also is forgiven, and shall never be laid to thy charge.

VII.

LOok again, O my soul, if thou wouldst behold the love of Christ, and the evil of sin, both in the greatness thereof, and see thy Lord disgraced, and put to pain by wearing a Crown of Thorns: O never did Head better deserve a Crown of Gold, that now is crowned with Thorns, which with violent smiting were drove into his sacred Head! Oh Blessed Jesus! What have my sins done to thee that thou must wear a

Crown

Crown of Thorns, and what have thy Sufferings wrought for me, that I should hereafter have a Crown of Life, of Righteousness and Glory.

HYMN.

MY Soul intirely shall affect
The Lord whose Ears my Groans respect
In Misery
He heard thy cry
To him thy Prayers direct.

Sorrows of Death my Soul assail'd,
The greedy Jaws of Hell prevail'd,
Depress with grief
When all relief
And humane pity fail'd.

I cry'd; My God O look on me
Thou ever just th' afflicted free
O from the Grave
Thy Servant save,
For Mercy lives in thee.

What shall I unto God restore
For all his Mercies; Fall before
His Holy Throne,
And him alone
With Thanks and Praise adore.

I will perform my vows this day
Where they frequent who God obey,
Right precious is
The Soul of his
He sees and will repay.

Lord

Lord I am thine thy handmaids ſeed,
By thee from Death and Hell am freed,
My Prayers ſhall riſe
In Sacrifice
My Thanks thy Altar feed.

I will perform my Vows this day
Where they frequent who God obey
Even to thy Court
I will reſort
And there will praiſe and pray.

A Prayer for Thurſday *Evening.*

HOly and Eternal Lord and Saviour, What are we that thou ſo regardeſt us to give thy ſelf to us, to be one with us, that we may have Life in us, even life immortal, which will quicken and raiſe us up at the laſt day; O God, my Lord, I am not worthy of the leaſt of thy Mercies, how much leſs of this which is the greater; Greater than the World, greater than the Heavens, greater than all the Treaſures of Heaven and Earth, but I beſeech thee look upon me in the greatneſs of my Mercies, not weighing my Merits, but pardoning my Offences: The Holy Communion of thy Blood is a Sacrament of

Love,

Love, and this is thy Commandment, that we ſhould love one another even as thou haſt loved us, for we being many are one Body, whereof Chriſt our Lord is the head; O thou bleſſed and undivided Trinity, which teacheth us that all our doings without Love and Charity are nothing worth, ſend into my heart that moſt excellent gift of Charity, and inflame my ſoul with the Celeſtial Fire of thy Love, that I may perfectly love thee, and worthily magnifie thy Holy Name, O my God, I moſt humbly beſeech thee to open the eyes of my mind, and to cleanſe the thoughts of my heart, that I may ſee and acknowledge my ſins and offences which I have dayly committed in Thought, Word, and Deed againſt thy Divine Majeſty, and that duly lamenting them, I may obtain of thee the God of all Mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt my ſurety and Saviour, who hath already been arraigned for my ſins, and ſtood at an earthly Judgment-Seat, that I ſhould be able to ſtand before the Son of Man, when he ſhall ſit upon his glorious Judgment ſeat. O bleſſed Redeemer, My ſoul had been ever caſt down within me, and overwhelmed with Everlaſting ſorrow and deſpair, if thou hadſt not anſwered for my Debt, and ſuffered for my ſin, which ſince thou haſt done,

done, I live in hope, and am perſwaded that thou wilt not ſuffer me to be caſt down to Hell. In thee I truſt my Lord and Saviour, and am verily perſwaded that believing in thee, and obeying thy Commandments, I ſhall be acquitted and abſolved before the Heavenly Judge, and that all the ſins thou haſt ſatisfied for, ſhall not be lay'd to my charge, in confidence whereof my ſoul doth bleſs thee now, and all that is within me doth magnifie thy Sacred Name; and when I communicate at thy Holy Feaſt, let thy ſorrows and ſufferings be brought to my remembrance. O Lord my ſins are many and great, and I have nothing to plead, but do thou behold the Man, thy Son, and my ſurety, ſcourged, crowned with Thorns, buffeted, ſpit upon, and imbrued all over in blood. O Lord, behold the Man Chriſt Jeſus, and look upon my ſins no more, to charge them upon me, I do acknowledge that I have deſerved thy ſtripes, thy anger and thy wrath, but thy Son hath been ſcourged and condemned for my ſins, and hath been abuſed by ſinful men, as never man was. If thou wouldſt look upon me with an angry and diſpleaſed Eye, behold thy Son, and then view me with a favourable and gracious Countenance: Wo is me I have in all things offended, but I de-

ſire

fire ſincerely to confeſs and bewail all my ſins, and am willing to leave them by the aſſiſtance of thy Grace, and not only to leave them, but to judge my ſelf for them. And though I be altogether unworthy, yet for the worth and merits of my Saviour, in whoſe deſerts and mercy I put my whole truſt and confidence, he being the propitiation not only for my ſins, but for the ſins of the whole World: I humbly crave pardon and remiſſion for them, and for all my other ſins which I have now forgotten, and whereof my Conſcience may be afraid, deſiring to come to thy Holy Supper: with a clean heart, and pure Conſcience, with a clear and aſſured Faith, and with a full and perfect Charity, that ſo I may be a worthy receiver of that bleſſed Myſtery. Preſerve me this Night from all dangers of Body and Soul, into thy hands I commend my ſelf and all that is mine; for in thee hath been my hope all the day long, and under the ſhadow of thy wings ſhall be my refuge day and night for ever, concluding my frail and imperfect Devotions with my Saviours moſt perfect form of Prayer, *Our Father*, &c.

III Iesus Arraigned before Caiphas

25 SE 60

A ſhorter Prayer for Thurſday *Evening.*

O Bleſſed and Eternal Jeſus, who gaveſt thy ſelf a Sacrifice for our ſins, thy Body for our ſpiritual Food, thy Blood to nouriſh our Spirits, and to quench the Flames of Hell and Luſt; who didſt ſo love us who were thine Enemies, that thou deſireſt to reconcile us to thee, and becameſt all one with us, that we might live the ſame Life, think the ſame Thoughts, love the ſame Love, and be partakers of thy Reſurrection and Immortality; Open every Window of my ſoul that I may be full of Light, and may ſee the excellency of thy Love, the Merits of thy Sacrifice, the bitterneſs of thy paſſion, the Glories and Vertues of thy Myſterious Sacrament. Lord let me ever hunger and thirſt after this inſtrument of Righteouſneſs, let me have no guſt or reliſh of the unſatisfying delights of things below, but let my ſoul dwell in thee, and when my heart is dead and dull, let me behold my bleſſed Saviour Arraigned, Accuſed, Scourged, Condemned, wearing a Crown of Thorns, Buffeted, and ſpit upon, Reproached, and Mocked, and if I am not altogether ſenſleſs and paſt feeling, let this move me to love and delight in him, let my Love be kind-

led,

led, my Affections melted, and my desires inflamed toward him. Let me for ever (Dear Jesus) receive thee spiritually, and very frequently communicate with thee Sacramentally, and imitate thy Vertues piously and strictly, and dwell in the pleasures of thy house Eternally. Lord thou hast prepared a Table for me against them that trouble me, let that Holy Sacrament of the Eucharist be to me a Defence and Shield, a Nourishment and Medicine, life and Health, a means of Sanctification and spiritual growth, that I receiving the Body of my dearest Lord, may be one with his Mystical Body, and of the same spirit, united with indissoluble bonds of a strong Faith, and a holy Hope, and a never-failing Charity, that from this Vail I may pass into the Visions of Eternal Bliss, from eating thy Body, to beholding thy Face in the Glories of thy Everlasting Kingdom. O Blessed and Eternal Jesus, grant me moderate and refreshing rest this Night, and make me alwayes mindful of my latter End, that I may dye in the Lord, and rest in hope of a joyful Resurrection, *Our Father*, &c.

Sacramental Preparations FOR Friday.

V. Our Saviours bearing his Cross to his Crucifixion.

The History.

AND they took Jesus, and after they had mocked him, they took the Purple Robe off from him, and put his own Rayment on him, and led him away to Crucifie him, and as they came out they found one Simon a Cyrenian, who passed by, coming out of the Country the Father of Alexander and Rufus, him they compelled, and on him they laid the Cross, that he might bear it after Jesus, and there followed him a great Company of People, and of Women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves, and for your Children; For behold the dayes are coming, in which they shall say, Blessed are the barren, and the Wombs that never bare, and the paps which never gave suck; Then shall they begin to say to the Mountains, Fall on us; and to the Hills cover us. For if they do these things in a green Tree, what shall be done in the dry? And there were also two other Malefactors led with him to be put to Death.

St. Matth. ch. 27. St. Mark ch. 25. St Luke ch. 13. 23. St. John ch. 19.

A Prayer for Friday *Morning.*

BLeſſed Lord Jeſus, thou art infinite in Mercy, and art able to pardon more ſins than I can commit, the ſtretcht-out Arms of my dear Saviour on the Croſs can incompaſs the largeſt extenſion of my tranſgreſſions, Springs of Mercy flowed from his Head when he was crowned with Thorns, and was forced to carry his own Croſs for his own Crucifixion; O then let his Blood be my bath, purge me with Hyſop, and I ſhall be clean, waſh me, and I ſhall be whiter than ſnow, and to capacitate me for theſe Mercies, let deepeſt ſorrow wound my Soul. Oh let it grieve my Spirit that I have lived ſo long to the grief of thine! And let me grieve ſo long that I can grieve no more. Dear Saviour, I even tremble when I reſolve to approach thy Holy Table, conſidering thy Holy Word, declares, that he who eats and drinks unworthily, is guilty of thy Body and Blood, and eateth and drinketh damnation to his own Soul, and this ſevere ſentence on unworthy Communicants makes me afraid to come to thy Altar. But when I conſider that thy ſentence is as ſevere againſt thoſe who being invited refuſe to come, for thou haſt ſaid, they ſhall not taſt of thy Supper,

and

and unleſs we eat thy Fleſh, and drink thy Blood we have no life in us, I am afraid to keep away. But bleſſed be thy Mercy, O Lord, for in this ſtreight my ſoul is in, thou art my guide, and inviteſt me to thy Table, thou calleſt me to ſeek thy Face, and my Heart replies, Thy Face Lord will I ſeek: If thou Lord ſhouldeſt be extream to mark what is done amiſs, Alas I am then unfit not only to communicate, but to perform my dayly Devotions to thee. I know O Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come, and therefore though I am unworthy of ſo unſpeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as thou wilt accept; O bleſſed Jeſus do thou ſo open my eye of Faith to diſcern thy Body and Blood in the Holy Sacrament, do thou ſo diſpoſe my Soul to communicate, that I may feel all the happy Effects of thy own Divine Inſtitution that my ſoul may receive ſuch laſting impreſſions of thy Goodneſs, and be ſo raviſht with the Love of thee, and with the incomparable delights of thy Service, and with ſuch an early foretaſt of Heaven, that all the pleaſures of ſin may appear to me taſtleſs and unwelcome. O Heavenly Father clothe me with the wedding garment even the graces of my bleſſed Saviour, for

then I am ſure to be a welcome gueſt to thy Table, when I ſhall come thither in the likeneſs of thy only beloved Son, in whom thou art always well pleaſed! O Gracious Father, fill me with a lively Faith, deep Humility, filial Obedience, inflamed Affections, and Univerſal Charity; O raiſe in my Soul all thoſe Heavenly tranſports of Zeal and Devotion, of Love and Deſire, of Joy, and Delight, of Praiſe and Thankſgiving which become the remembrance of a Crucified Saviour, which become one redeemed by the blood of God, and that for his ſake only that redeemed me; O Lord God I have ſworn, and I will perform it, that I will keep thy Righteous Judgments. But alas! I am able of my ſelf to do nothing that is good, nor ſo much as to think one good Thought, and I no ſooner ſhall riſe from my knees, but I fear I ſhall be tempted to thoſe ſinns which I have now ſo ſolemnly renounced, and thoſe temptations which will certainly overcome me, unleſs thou Lord doſt ſeaſonably interpoſe thy Grace to withhold me: But I can do all things through thee ſtrengthning me. Do thou then O Bleſſed Saviour perfect thy ſtrength in my Weaknels, for in thee only is my Truſt. O my God thou haſt promiſed to give thy Holy Spirit to thoſe that ask it: Behold Lord I do humbly, I do earneſtly

neſtly ask thy Holy ſpirit now of thee. O fulfil thy gracious promiſe to me, O vouchſafe me that Holy ſpirit I pray for, to purifie my corrupt Nature, to ſtrengthen my weakneſs, to comfort me in troubles, to ſupport me in diſcouragements, to ſuccour me in Temptations, and to aſſiſt me in all parts of my duty, that I may hereafter live in thy fear, and in conſtant, ſincere, and univerſal obedience to all thy Righteous Laws. Thou O ſearcher of hearts knoweſt the ſins I am moſt inclined to, and herein will lye my greateſt danger of backſliding: But O my God, I beg a double portion of thy inviſible aid againſt it, Hold thou up my goings in thy paths, that my footſteps ſlip not, O work in me that victorious Faith by which I may overcome the World the Devil, and my own corrupt Nature. True it is O Lord God, that there are many ſins which upon Examination I find through thy Grace I have not committed, and therefore not unto me O Lord, but to thy Name be the Glory; but alas there is in my depraved Nature ſo great a proneneſs to evil, ſo great a curioſity to try what ſin is, that without thy reſtraining Grace every Temptation is able to draw me from my Obedience, and to overthrow all my preſent Reſolutions. But my help ſtandeth in thee O great Creator, who

haſt made Heaven and Earth; and I commit my ſoul to thy keeping, O thou that art Faithful as well as Almighty, keep that ſafe which is committed to thy truſt, watch over me that I may not be beguiled by the deceitfulneſs of ſin, or betrayed by my own treacherous heart, or ſurprized by my ſpiritual Enemies, and give me grace to watch and pray inceſſantly, leaſt I enter into Temptation. I unfeignedly believe O Gracious Lord that thou didſt ſuffer the moſt outragious Indignities for the ſake of ſinners, that thou the great Judge of Heaven and Earth waſt thy ſelf dragged to the Judgment Seat, and condemned, that thou O King of Heaven waſt crowned with Thorns, and oppreſt with the weight of thy own Croſs, and all this to ſave us ſinful Men, and in particular for me, when we were all thy utter Enemies, and had nothing in us to move thee to pity us, but our extream miſery, nothing to move thee to ſave us, but our great unworthineſs, and thy greater mercy! O thou infinite Lover of Souls, with all my heart I deſire to love, to praiſe, and to adore thy love to me, I adore thee O bleſſed Jeſus, my Lord, and my God, when I conſider the benefits I receive through thy Mercy by thy Holy Sacrament, Glory be to thee O Lord, who there makeſt thy own Body and Blood to become

our

our ſpiritual food to ſtrengthen and refreſh our ſouls, and by this Heavenly Food doth myſtically unite us to thy ſelf, doſt nouriſh our ſouls to live the Life of Grace here, and doſt raiſe us up unto life Everlaſting hereafter, Lord do thou evermore give me this Bread, and prepare my heart rightly for the worthy receiving thereof, and grant that I may withſtand all the Temptations, and be preſerved from all the dangers of this day, and live always under thy protection and defence, through Jeſus Chriſt, in whoſe Holy Words I ſum up all the Graces and Bleſſings I ſtand in need of. *Our Father*, &c.

A ſhorter Prayer for Friday *Morning.*

GRacious Redeemer, who out of thy pierced ſide openeſt to all that thirſt for thy Grace a double Fountain for ſin, and for uncleanneſs, the one of Water, the other of Blood, the one as it were to purge the guilt, the other the filth of ſin, and haſt ſealed theſe ineſtimable bleſſings of Sanctification and Redemption unto all true Chriſtians by the Sacraments of Baptiſm, and thy Holy Supper; Aſſiſt me by thy ſpirit in the ſanctified uſe of theſe Holy Myſteries of thy moſt Bleſſed Body and Blood; let me remember the ſufferings of the Holy Jeſus, the reproaches, and inſolencies he endured, how he bore his

Croſs, on which he ſoon after ſuffered a moſt ſhameful and painful Death, and all for the ſake of me, and all penitent ſinners; Moſt Loving and bountiful Lord, who haſt prepared ſuch a Table for me, give me a heart accordingly, that I may worthily receive theſe heavenly dainties to the Glory of thine infinite goodneſs, and the everlaſting comfort of my ſoul; clear the eyes of my underſtanding from all fancies and carnal Imaginations, that I may rightly diſtinguiſh the ſigns from the things ſignified by them, and likewiſe diſcern thy body from common Meat; ſharpen my Appetite, that I may ſeriouſly feed on this bread, of which whoſoever eateth, ſhall never hunger, and thirſtily drink of this Cup, of which whoſoever drinketh, ſhall never thirſt. O thou the true Food of my Soul, receive me, who am preparing my ſelf to receive thee, quicken me with thy ſpirit, and then feed me with thy Fleſh, vouchſafe to me thy Grace, who communicateſt to me thy Nature, that as in and by theſe Holy Myſteries I receive Life from thee, ſo I may alſo receive by them Grace to live to thee, not ſeeking my own pleaſure, nor doing my own will, but devoting the remainder of my life to thy ſervice, and yeilding my ſelf wholly to the power of thy ſanctifying Grace to work in

me

me always that which is well pleasing in thy sight. Be my God and my Guide this day and for ever, through the merits of Jesus Christ, with whose Blessed Prayer I conclude my imperfect Petitions, *Our Father*, &c.

Sacramental Contemplations on our Saviours bearing his Cross to his Crucifixion.

I.

ONce more, O my Soul, Contemplate that thou art now preparing thy self for that Divine Banquet which thy loving Lord instituted a little before those Sufferings, and that Death, before the breaking of his Body, and the shedding of his Precious Sacred, Royal Blood, which he declared to be signified by the breaking of the bread, and the pouring out of the Wine; For he went that very Night into the Garden, where he fell into a bloody Agony, and was betrayed by one of his own Disciples, and that very night was he brought bound by a band of Souldiers to the City of *Jerusalem*; where that night also he was Examined, Accused, and Condemned to be guilty of Death in the High Priests Hall, and being mockt, abused, spit upon, and beaten there, the next day early in the Morning was led bound to the Civil Magistrate, in whose Judgment

Hall being Arraigned, Accuſed, Scourged, and Condemned to the Death of the Croſs, they are all in haſt to lead him away to the place of Execution.

II.

ALas my Lord their haſtning doth condemn my loitering, their quickneſs my ſloth, their preſent ſpeed arraigns my long ſtay, they made more haſt to come againſt thee than I did to come unto thee: They made greater ſpeed to bring the guilt of thy blood upon themſelves; than I did to have it applyed to my ſoul: They to pull it on their own heads, than I to lay it to my heart. When *Pilate* ſaid, Take ye him, and crucifie him, it was not many hours but they executed his wicked Commands. But though thou, dear Lord, didſt ſay to me, Take me, believe on me, accept of life and Salvation, obey my precepts, yet like a Rebellious ſinner as I was, it was many years before I did according to thy command. Alas my Lord, I am aſhamed, and my ſoul doth bluſh to conſider, that theſe thine Enemies were more haſty to rebel than I was to obey; That they without delay ſhould bring thee to the Croſs, and I was ſo long guilty of delay before I did beleive on thee, who for my ſins waſt nailed to the Croſs.

III. But

III.

BUT if thou blameſt thy ſelf for thy long delayes hitherto, what doſt thou mean O my ſoul to loiter ſtill? Why do I now find thee ſo backward and ſo dull, even now when thou art preparing thy ſelf for that Holy Entertainment, wherein theſe things will be preſented to thy view, and brought to thy remembrance, and yet thy Affections are no more moved. Alas the feet of thy Body are apt to outrun the feet of thy heart, even thy Affections, the former may bring thee to this Supper of the Lord, but thy Affections are apt ſtill to ſtand ſtill, and not to move after Chriſt the Lord and Maſter of this Feaſt. Where is thy Faith and Love, thy Repentance, and thy Sorrow, thy Hope, and thy Joy, thy longing for, and truſting in thy Lord and Saviour.

IV.

ROuſe up then O my ſleepy ſoul, and if there be any ſparks of Grace in thee, blow them up till thou feel them glow, and burn within thee, till they be all in a flaming fire for the conſuming of thy ſins and luſts, the worthleſs droſs that ſtill remains within thee, and if thou art not ſtupid indeed, look forth and behold thy Lord, thy dear Saviour, thy condemned Redeemer going along to the place of

Death,

Death; Imagine thou heareſt the publick Cryer going before, and ſaying Jeſus of *Nazareth*, which is called Chriſt is going to be puniſhed with the Death of the Croſs for Blaſphemy, Sedition, and Treaſon in denying Tribute to be paid to *Caſar*, and making himſelf a King. Canſt thou hear this O my ſoul, and not be grieved, that none of all the gracious words he had ſpoken, nor any of the Miraculous Works which he had done, in opening the eyes of the blind, in healing the ſick, in raiſing the Dead, and caſting out Devils, that none of theſe Excellencies were proclaimed before him, though he had really acted and performed them, but that on the contrary to make his perſon and his Doctrine more deſpicable to the People, they confront him with ſuch things as he never had ſaid nor done.

V.

BUT who is he that follows next the Common Cryer? Who is he that goeth with a Crown of Thorns upon his Head, and the Croſs upon his back; Alas, it is my Lord and Saviour; It is the Son of God, thou mayeſt know him O my ſoul, by his ſwollen Face, and by his Eyes beaten black and blew, and from the drops of blood that fall on the ground as he paſſeth along, cauſed by his late ſore ſcourging, and by the Thorns yet ſticking in his ſacred

cred Head. Alas, it is my very Lord, my ſweeteſt Jeſus, and Gods Anointed one, he bears the Croſs that by and by muſt bear him; Alas my Lord is going to ſuffer for my ſins, ah woe is me! And yet happy I, that he is going to be put to Death for my ſins. There is the Wood, but where is the Lamb for ſacrifice? Behold there is the Wood and the lamb too, even Chriſt the lamb of God, who takes away the ſins of the World. It was a piercing ſight to *Abraham* to ſee *Iſaac* carry the Wood on which he was to lay him bound, and to ſacrifice him thereon, had not the Angel called from Heaven and forbid him; *Iſaac* went along, and did not know that he was to be a ſacrifice; but Chriſt thy Lord did bear the Wood, and knew that he was the lamb to be ſacrificed thereon, and yet he paſſeth along with admirable magnanimity and patience.

VI.

ALas was there ever ſuch a ſight as this, did ever Men or Angels ſee the like before or ſince this time? No certainly, what aileſt thou then my ſoul that thou art no more affected therewith, To ſee thy Lord go along with ſuch a heavy burthen on his Body, and with a far heavier upon his ſoul, even the burthen of thy ſins, a weight ſufficient to have cruſhed all the Angels in Heaven; To view him

in

in the Company of Thieves, on each side one, and attended with the Executioner, and a Band of Souldiers: To observe the Chief Priests, Scribes, and Rulers in their Pride and Pomp while the Lord of Glory was compassed about with reproach and shame, and his Enemies rejoycing that they had obtained their Will, and yet what ails thee O my Soul that thou canst not weep as much as they rejoyced, nor lament as much as they triumphed? Thou hast deserved to be debarred from the Heavenly *Jerusalem*, and thy Lord with the greatest ignominy and disgrace is led forth out of the Earthly *Jerusalem*; Thou hast deserved to suffer without the Gates of the Heavenly City, and thy Lord is led out to suffer and dye without the Gates of an Earthly City: He had led their Fathers out of *Egypt* with Joy and Gladness in their hearts, and yet these their ingrateful Posterity led him out of their City with grief and sorrow in his Heart.

VII.

BUt *Jesus said weep not for me, but weep for your selves, and for your Children.* Blessed Redeemer! Thou saweſt what miseries were coming upon this wicked Jewish Nation, and art concerned for them more then thou art for thy self! In all thy sufferings, thou didst not consult thine own wel-

welfare ſo much as ours. It was for our ſakes, yea for my ſake that thou didſt endure the torments that fell upon thee. Thou waſt loth I ſhould periſh, and therefore wouldſt rather dye than I ſhould be undone. Thy Fathers wrath was levelled at me, and even thou didſt then ſtep in, and tookeſt the blow that I might eſcape. The curſe of the Law was pronounced againſt me who was the offender. Thou wenteſt into the midſt of the fire that I might not be burnt, and if this mercy does not melt my affections and make them thine, how inexcuſable muſt I make my ſelf? O let theſe thoughts for ever dwell in my mind, that I may live as becomes the Goſpel of Chriſt, and may think no ſervice ſo ſweet as thine.

VIII.

And there were alſo two other Malefactors led with him to be put to death. Dear Jeſus what a Bleſſed opportunity had theſe wretches to ſave their ſouls even at the laſt moment of their lives. An opportunity the like whereof was never before nor ever will be again. Here was a happy day for them to have ſecured Chriſts favour, who would not have denied his grace to them, had they been but willing to accept of it upon this extraordinary occaſion, which one of them did, but the other let

slip the opportunity which God put into his hands. So have I done many a time Blessed Saviour, for when I have been in a good frame, when thou hast put good thoughts and resolutions into my heart, what opportunities had I to make my self for ever. But I have returned to the love of the World, despised these opportunities of Grace, and justly deserved thou shouldst deny me for ever. Holy Redeemer, visit once more with thy Salvation, with the day spring on high, and I will admit thy beams into my soul, that I may be enlightned, edified, sanctified, and preserved for ever.

HYMNS.

I.

TO thee I cry, Lord, hear my cryes,
O come with speed unto my aid;
Let my sad Prayers before thee rise,
Like Incense on thy Altar laid,
Or as when I with hands displayed,
Present my Evening Sacrifice.

Before my Mouth a Guardian set,
My Lips with bars of silence close;
O let me not thy Laws forget,
And wickedly combine with those,
Who thee and all that's good oppose;
Nor of their deadly dainties eat.

II. *Lord*

II.

LOrd ſhowr on me thy Grace,
Inrich with gifts divine;
Let thy illuſtrious face
Upon thy Servant ſhine;
That all below
The arched Sky,
May thee and thy
Salvation know.

Let all thy Praiſe rehearſe,
With one united voice;
Sing in melodious Verſe,
Eternally rejoyce.
Thy Power obey;
Whoſe Juſtice ſhall
Diſpoſe of all
All Scepters ſway.

Let all extol thy worth,
Then ſhall the ſmiling Earth,
Her pleaſant Fruits bring forth;
Nor ever mourn in Death.
We who implore,
Thy Bleſſings find
And all Mankind
With fear adore.

III.

THe Bread of God ſo truly call'd,
That giveth Life unto the World,
Is he that down from Heaven came:

And

And with this ſweet Celeſtial Bread,
Lord, let us be repleniſhed;
And give us ever of the ſame.

For he that (as the Scripture ſaith)
Lays hold on Chriſt by lively Faith,
Shall never thirſt nor hunger more:
For by this Faith, and feeding ſo
Out of his Belly there ſhall flow
Of Living waters plenteous ſtore.

The Spirit and the Bride do ſay,
Come, come away without delay:
And ſince that they have ſaid it firſt,
Let all that hear it as we do,
Reply the ſame, and ſay ſo too,
Come every one that is athirſt

The water of Eternal Life,
Take without price, take without ſtrife;
Take freely whoſoever pleaſes.
Behold the Judge at door doth ſtand,
His coming is ſo near at hand.
Amen, Amen, ſo come Lord Jeſus.

A Prayer for Fryday *Evening.*

I Dare not preſume to compaſs thine Altar moſt Holy Lord God, before I have cleanſed my Mouth by confeſſion of my ſins, and waſhed my hands in innocency, and purified my heart by profeſſion of my Faith

Faith in my Redeemers Blood; For thy ſacred word teacheth me that Holy things muſt not be given to Dogs, nor Pearls caſt before Swine: What is ſo holy as the Body and Blood of thy Son, in which the Rays of thy Divine Majeſty are moſt conſpicuous? What Pearl ſo precious as this Sacrament, and is there any dog ſo filthy, or ſwine ſo unclean as I am by Nature? With lothing of my ſelf, and greateſt deteſtation of my rebellious corruption, I confeſs, that never dog ſo oft returned to his vomit, nor ſow to the wallowing in the mire, as I have to the ſink of ſin, and mire of ſenſual filthineſs. I was at firſt conceived in luſt, and ſince luſt hath conceived in me, and brought forth ſin, and ſin had been long ago conſummate, and brought forth Death, if thy preventing Mercy and Grace had not killed ſin in the Birth. I am not able to conceive what ſin I have conceived in my heart, much leſs to utter what ſins I have uttered with my tongue: My beſt actions are tainted, how much more my defections; My Prayers againſt ſin, are, through their many imperfections, unleſs thou cover them, abominable in thy ſight, how much more the ſins themſelves, againſt which I pray? All the remedies which thou haſt preſcribed in thy Law and Goſpel againſt the maladies of my ſoul, have in-

increaſed them, and ſo improved my ſin that every Line and Precept in thy Law, which ſhould have been as a finger pointing to me the way to Heaven, is a hand-writing againſt me, ſentencing me to Hell. O Lord, thy Commandments are exceeding broad, and extendeth not only to our words and actions, but to our thoughts, deſires and affections, the ſmalleſt deſire of ſin is a ſin of deſire. The very inclination to ſin without conſent of the will, the delight in ſin againſt the conſent of the will, our vain fancies by day, and dreams by night, though not in our power to prevent, are pollutions in thy Eyes, which art purity it ſelf. Who then can ſay his heart is clean? Or who knoweth how oft he offendeth? O cleanſe thou me from my ſecret faults: Pardon all my known and unknown Tranſgreſſions, whether they be omiſſions of any duty commanded by thee, or commiſſions of any thing forbidden, whether they be ſins againſt the Law and the light of Nature, or ſins againſt the Goſpel, and the Covenant of Grace, and therefore the weight of all theſe my ſins, laid together, would certainly ſink me into deſpair, if the promiſes of thy Goſpel did not bear me up. Yet have I not ſo highly prized them, nor ſtedfaſtly believed thoſe that concerned me, nor frequent-

ly

ly recalled them to mind, nor carefully applyed them as I ought: I have not rent my heart with Godly ſorrow, nor throughly repented me of my ſins, nor denyed ungodlineſs, and worldly luſts, nor conſtantly and firmly reſolved and endeavoured to lead a Godly, Righteous, and a Sober life, that I might be capable of thy Grace, bringing Salvation to all true believers. I have not accounted all things as loſs in compariſon of the excellent knowledge of Jeſus Chriſt, I have increaſed the infinite debt of my ſin by preſumptuous relying upon the riches of Chriſts merits. Even ſince I received the bleſſed Sacrament, and bathed my ſoul in my Redeemers blood, I have defiled my ſelf with ſenſual pleaſures, and broken my Holy Vows, and thereby incurred the greateſt danger, and moſt hainous guilt of all, by unworthy receiving that which alone can take away the guilt of my ſin, the bloud of my Saviour ſhed out of his broken and Crucified Body. O miſerable wretch that I am, who ſhall deliver me from the body of this death? None but thee, none but thee, O Dear Redeemer, who was mockt, abuſed, buffeted, condemned, and boreſt the Croſs for me, who by the death of thy Body, and effuſion of thy Blood, which by the aſſiſtance of thy Spirit I deſire to

partake

partake of, haſt given me the pledges of thine Everlaſting Love, and the Seals of my Eternal Redemption. O waſh my hands in purity, and cleanſe my mouth by this confeſſion of my ſins, and puriſie my heart by this profeſſion of my Faith in thy blood that I may take with a pure hand, eat with a clean mouth, keep in a faithful heart this Bread of Life, and Food of Angels. Give me Grace throughly and ſincerely to examine my ſelf, and grant that after examination I may find my deſire fervent, my knowledge competent, my ſorrow for ſin unfeigned, my purpoſe of amendment ſtedfaſt, my love ſincere, my faith lively, and finding my ſelf thus fitted with a Wedding Garment, let me be found of thee in peace, and both chearfully come unto, and joyfully and thankfully depart from thy Holy and Heavenly Table; receiving with and by the Bread broken, thy torn Fleſh; by and with the Wine poured out, thy Blood ſhed; and by both, remiſſion of my ſins, readmiſſion into thy preſence and favour, incorporation into thy Myſtical Body, and finally the Glorification of my Body and Soul with thee in thy Kingdom. Let thy Angels guard me this Night and for ever, in and through the merits of my bleſſed Saviour, in whoſe holy words I continue to pray, *Our Father*, &c.

A

V. Iesus bearing his Cross.

A ſhorter Prayer for Friday *Evening.*

HOly and Eternal Saviour, I a miſerable and wretched ſinner, acknowledge and confeſs I am not worthy of the leaſt of all thy mercies, and moſt unworthy to receive thee under the roof of my Soul, by partaking of thy moſt Bleſſed Body and Bloud; But I know, O Lord, thou cameſt not to call the righteous, but ſinners to Repentance; and I know, and ſtedfaſtly believe, that notwithſtanding my Tranſgreſſions, thou canſt cleanſe me, pardon me, and make me worthy. Through thy Power and Mercy I beſeech thee to give me Grace, that I may worthily approach to thy Heavenly Sacrament, and that before I preſume to receive it, I may examine my ſelf, call my ſins to mind, and by unfeigned and hearty Repentance return unto thee my Lord. Give me a true and lively Faith, that I may always truſt in thy word, annexed to this Sacrament, which promiſeth remiſſion of ſins, and that by receiving thereof I may put off the Old Man, and be renewed in the Spirit of my Mind, putting on the New Man, which after God is Created in Holineſs and Righteouſneſs; and though I cannot live without ſins, yet ſo ſtrengthen me that I may never willingly offend thee, but as a true penitent ſinner, forſaking my ini-

iniquities, I may approach to thy Holy Supper. O Chriſt, who of thy unſpeakable Love tookeſt our Fleſh upon thee, and endureſt all manner of ſhame, ignominy, and reproach for our ſakes, and at laſt becameſt a Sacrifice and Ranſom for Mankind, and didſt ordain this bleſſed Sacrament in remembrance thereof, unto thee do I call and cry, beſeeching thee ſo to inflame my Affections, that in Fear and Trembling, in Faith and Spiritual Comfort, I may approach to the receiving of thy precious body and blood; and grant that I may always worthily partake thereof, to the quickning of my Soul, and increaſe in all goodneſs. Be thou the Buckler and perpetual defence of my Soul and body, that at laſt I may come into thy Kingdom, where I ſhall behold thee face to face: Whither for thy Mercy ſake bring me, through Jeſus Chriſt, who hath taught me to pray, *Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever.* Amen.

25 SE 60

VI. Jesus Crucified

Sacramental Preparations
FOR
Saturday.

VI. Our Saviours Crucifixion.

The History.

AND *when they were come to a place called* Golgotha *which is being interpreted the place of a Soul, there they crucified him, and two other Malefactors with him, one on the right hand, and the other on the left, and Jesus in the midst; Then said Jesus, Father forgive them, for they know not what they do;* and Pilate *wrote this Superscription in Greek, Latin, and Hebrew, and put it on the Cross over his Head,* THIS IS THE KING OF THE JEWS. *Then said the Chief Priests of the* Jews *to* Pilate, *write not the King of the* Jews, *but that he said, I am King of the* Jews: Pilate *answered what I have written, I have written. Then said Jesus, Father forgive them, for they know not what they do. Then the Souldiers when they had Crucified Jesus, took his Garments, and parted them: Now his Coat was without seam, woven from the top throughout, they said therefore among themselves, Let us not rent it, but cast lots for it whose it shall be, that the Scripture might be fulfilled, which was spoken by the Prophet, which saith, They parted my Rayment, and*

for my Veſture they did caſt lots; theſe things therefore the Souldiers did, and the People ſtood beholding: And they that paſſed by, reviled him, wagging their heads, and ſaying, Ah thou that deſtroyeſt the Temple, and buildeſt it again in three dayes, ſave thy ſelf, If thou be the Son of God come down from the Croſs. Likewiſe alſo the Chief Prieſts mocking him among themſelves, with the Scribes and Elders, ſaid, he ſaved others, himſelf he cannot ſave. If he be the Chriſt, the King of Iſrael, let him now come down from the Croſs, that we may ſee and believe him. He truſted in God, let him deliver him now if he will have him, for he ſaid, I am the Son of God: And the Souldiers alſo mocked him, coming to him, and offering him Vinegar, and ſaying, If thou be the King of the Jews, *ſave thy ſelf, and one of the Malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame Condemnation, and we indeed juſtly; for we receive the reward of our Deeds; but this Man hath done nothing amiſs. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdom. And Jeſus ſaid unto him, verily I ſay unto thee, To day thou ſhalt be with me in Paradiſe. Now there ſtood by the Croſs of Jeſus, his Mother, and his Mothers Siſter,* Mary *the Wife of* Cleophas

phas and Mary Magdalen. *When Jeſus therefore ſaw his Mother, and the Diſciple ſtanding by whom he loved, he ſaith unto his Mother, Woman behold thy Son. Then ſaith he to the Diſciple, Behold thy Mother. And from that time that Diſciple took her unto his own home, And when the ſixth hour was come, there was darkneſs over the whole Land until the ninth hour, then Jeſus cryed with a loud voice, ſaying,* Eloi, Eloi, Lamaſabacthani, *which is being interpreted, My God, my God, why haſt thou forſaken me? After this Jeſus knowing all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a Veſſel of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyſſop, and put it to his Mouth, ſaying, Let us ſee whether* Elias *will come and ſave him. When Jeſus therefore had received the Vinegar, he ſaid, It is finiſhed, Father, into thy hands I commend my Spirit, and having ſaid thus, and cryed with a loud voice, and bowed his head, he gave up the Ghoſt. And behold the vail of the Temple was rent in twain from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which ſlept aroſe, and came out of the Graves after his Reſurrection, and went into the* Holy City, *and appeared unto many. Now when the Centurion which ſtood over againſt him ſaw what was*

done, he glorified God, ſaying, Certainly this was a righteous man, Truly this was the Son of God. And all the people that came together to that ſight, beholding the things which were done, ſmote their Breaſts, and returned. And the Jews, *becauſe it was the preparation, that the bodies ſhould not remain upon the Croſs on the Sabbath day, (for that Sabbath day was an high day) beſought* Pilate *that their Legs might be broken, and that they might be taken away. Then came the Souldiers and brake the Legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his Legs, But one of the Souldiers with a Spear pierced his ſide, and forthwith came thereout Water and Blood, and he that ſaw it bare record, and his record is true, and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled: A bone of him ſhall not be broken And again another Scripture ſaith, They ſhall look on him whom they pierced,* St. Matth. ch. 27. St. Mark ch. 15. St. Luke ch. 23. St. John ch. 19.

A Prayer for Saturday *Morning.*

HOly and Eternal Saviour & Redeemer, who offeredſt up thy ſelf upon the Croſs for me, and haſt inſtituted the Sacrament of thy precious body and blood in remembrance thereof, let not I beſeech thee my impenitence and unworthineſs

thineſs fruſtrate thy ineſtimable Mercies to me, but qualifie me by thy Grace to receive the full benefit of them; O Lord I have abundant need of thee, but am ſo clogged with guilt, ſo holden with the cords of my ſins, that I am not able to move toward thee. O loſe me from thoſe bonds wherewith Satan and my own luſts have bound me, and draw me that I may run after thee. O Lord thou ſeeſt dayly how eagerly I purſue the paths that lead to Death, but when thou inviteſt me to life and Glory, I turn my back, and forſake my own Mercy. How often hath this Feaſt been prepared, and I have with frivolous excuſes abſented my ſelf, or if I have come, it hath been rather to defy than adore thee, I have brought ſuch troops of thy profeſſed Enemies, unrepented ſins along with me, as if I came not to commemorate, but renew thy Paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now of what puniſhment ſhall I be thought worthy who have thus trampled under foot the Son of God, and counted the blood of the Covenant an unholy thing? Yet O merciful Jeſus, this blood is my only Refuge. O let this make my atonement, or I periſh eternally? Wherefore didſt thou ſhed it but to ſave ſinners: Neither can the merit of it be overwhelm'd

either by the greatneſs or number of ſins. I am a ſinner, a great one, O let me find its ſaving Efficacy. Be merciful unto me O God, be merciful unto me, for my Soul truſteth in thee, and in the clefts of thy Wounds ſhall be my refuge, until thy Fathers indignation be overpaſt, O thou who haſt as my High Prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious Death on my behalf, and ſuffer not, O my Redeemer, the price of thy Blood to be utterly loſt: And grant O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord thou ſeeſt what faint, what cold Affections I have toward thee, O warm, and enliven them, and as in this Sacrament that tranſcendent Love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch Grace into me as may inable to make ſome returns of love; O let this Divine fire deſcend from Heaven into my Soul, and let my ſins be the burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltred in my heart, that I may never again defile that place which thou haſt choſen for thy Temple; Thou diedſt dear Saviour to redeem me from all iniquity. O let me not again ſell my ſelf to work wickedneſs. But grant that I may approach thee

at

at this time with moſt ſincere and fixed Reſolutions of an entire Reformation, and let me receive ſuch Grace and ſtrength from thee as may enable me faithfully to perform them. Lord there are many old habituated Diſeaſes my Soul groans under, and though I lie never ſo long at the Pool of *Bethesda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing Vertue, they will ſtill remain uncured. O thou Bleſſed Phyſician of Souls heal me, and grant that I may now ſo touch thee, that every one of thoſe loath-ſome iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the Glory of thy Mercy in pardoning, to the Glory of thy Grace in purifying ſo polluted a Wretch. O Chriſt hear me, and grant that I may approach thy Holy Table with ſuch Humility and Contrition, Love and Devotion, that thou mayeſt vouchſafe to come unto me, and abide with me, communicating unto me thy ſelf, and all the merits of thy Paſſion. And then O Lord let no Accuſations of Satan, or my own conſcience amaze or diſtract me, but having peace with thee, let me alſo have peace in my ſelf, that this Wine may make glad, this bread of Life may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this

O merciful Saviour for thine own Bowels and Compaſſions ſake, and let me be kept under thy Wings continually, in whoſe Holy Words I further pray, *Our Father*, &c.

A ſhorter Prayer for Saturday *Morning.*

O Eternal Father, who ſenteſt down thy only Son to redeem the World inſlaved to Sin and Satan, by aſſuming our frail Nature, and powerfully teaching us both by Word and Example, the only way to everlaſting Happineſs: Grant I humbly beſeech thee that the continual memory of his bitter Paſſion and Death on the Croſs, may beget in me an undervaluing of the good or evil I meet with here, compared to the advancing my ſelf or others in the eſteem of what I hope for hereafter. Good Lord pardon thy Servant, who deſires to prepare his heart to ſeek thee, though I be not cleanſed according to the purification of the Sanctuary: I dare not preſume bleſſed Saviour to come to that great Feaſt of thy Body and Blood upon the leaſt opinion of my own worthineſs, but when I conſider thy infinite Mercies unto Mankind, and thy own words inviting all without exception, and knowing that thy Crucified Body is not only Food to nourish, but Phyſick to cure; I beg leave that am but Duſt and Aſhes to

come

come to thy Holy Table, and with my weak Faith to feed upon ſome crums of the bread of Life. I confeſs O Lord I have no Wedding-garments upon me, but I come to ſeek them at thy Croſs, from thy bitter ſorrows to derive into my Soul a godly ſorrow, working Repentance to Salvation, from thy broken body a broken heart, from thy warm blood flowing from thy wounded ſide, zeal and Fervency that I may love and admire thee my God as I ought to do, I come, O Lord, to fetch a new life from thy Holy and bleſſed Reſurrection, to which end, bleſs, I beſeech thee, this my Examination, which by thy Divine aſſiſtance I now make before thee: thou knoweſt O Lord what a partial examiner fleſh and blood will be unto its ſelf unleſs thou guide and direct me by thy Holy Spirit, and pardon that heap of ſin which I bring unto thy Croſs to be forgiven, that ſo I may be an acceptable receiver of the bleſſed Myſteries of thy Holy Sacrament. Guard me this day by thy Holy Providence, and be always my God and Guide, through Jeſus Chriſt, in whoſe Sacred Prayer and Words I deſire to preſent my weak Petitions, ſaying, *Our Father*, &c.

Sacramental Contemplations on the Paſſion of our Bleſſed Saviour.

I.

ALas my Soul, whither are they leading thy dear Lord, even to *Golgotha*, the place of a Skull, a place full of the Bones and Sculls of notorious Maleſactors: Thou didſt deſerve to ſuffer in Hell, the place of condemned Souls, and lo thy Lord was led to the place of condemned Criminals: But yet before he came thither, by reaſon of his watching all the Night before, and being hurried up and down from place to place, and ſorely ſcourged that Morning to the loſs of abundance of his Blood, they diſcerned him to be weak and weary, and that they may reſerve him for greater Sufferings, and make more haſt to bring him to it, not out of pity and Compaſſion they eaſe him of his Croſs, and compelled another to bear it after him, who did indeed bear the Croſs but not the Curſe; who bore it, but was not crucified on it, who was a meer ſinful Man, and therefore did not diſcharge thy ſins thereby, which was only done by the Merits of Jeſus thy Saviour.

II.

AND now, O my Soul, Contemplate upon thy dear Redeemer when come to the place of his bitter Paſſion, and by

by what he was treated with there, a Cup of Vinegar mingled with Gall, let the remembrance of thy sins be as Wormwood and Gall unto thy taſt: Thou didſt formerly think they were as ſweet as Honey, and didſt roll them as a ſweet Morſel under thy Tongue: But now for ever bleſſed be my God, that my Lord and Saviour by taſting of this bitter Cup, hath delivered me from that Cup of Wrath, and Indignation, that ſhall be poured out without mixture of Mercy upon impenitent ſinners: Oh how different have the dealings of my God to me been, in compariſon of the uſage of ſinful men to my Holy Saviour! When he was weak and weary, and near to Death, they prepare and preſent him a bitter portion of Vinegar and Gall: Was this a Cordial for a dying Man? for a dying Jeſus? for thy Suffering Lord? But from whence is it that thou haſt had ſo many reviving Cordials of Grace and Mercy? God hath revived thee with hopes of pardon and Salvation, with hopes of Life and Glory; and when thou waſt a dying Creature, and almoſt without hope, then did he ſatisfie thee that thou ſhouldſt live with him in reſt and Joy, in Life and Love for ever.

III.

COme then, O my Soul, and with the Eyes of Faith behold thy bleſſed Re-

deemer lifted up upon the Croſs: Art thou indeed ſtung with thy ſins by the Old Serpent, do not then ſit weeping and bewailing thy Condition as if there were no hope, for God hath found out a Remedy, a Soveraign Cure for thee, even the crucified Jeſus, Look unto him with a believing Eye, and rely on him with a truly penitent heart, and ſtrive to be obedient to all his Commands, and all thy Diſeaſes ſhall be healed; Behold as the Sacramental bread is broken, ſo the body of our Lord was broken, bruiſed, wounded, and in the Cup which Gods Miniſter offers thee, and bids thee take and eat the one, and take and drink the other, thy Lord doth offer, make over, and convey to thee thereby the pardon of thy ſins, and ſupply of all thy Spiritual exigencies and wants, and Heaven and Glory at laſt, and that for ever. Let not his being faſtned to the Croſs be a ſtumbling block to thy Faith, yea though he were crucified betwixt two Thieves, as if he had been the greateſt Malefactor, yet ſtill rely and reſt on him for Pardon and Salvation; for as he that was without ſin was numbred among Tranſgreſſors and the worſt of men, ſo by believing, and obeying him, thou ſhalt indeed be numbred amongſt the Sons of God, who are really the beſt of Men.

IV. Nei-

IV.

NEither let the greatneſs nor heinouſneſs of thy ſins diſcourage thee, and though Satan and thine own heart, are apt to ſuggeſs to deſpairing thoughts in thee, ſo that thou art ready to ſay, can theſe my ſins be done away? Is there any helper or Saviour for me? For ſuch a Wretch as I have been? for ſuch a ſinner as I am? Do not thus droop and deſpond O my Soul? Caſt thine Eye upon the Croſs, and there thou ſhalt find in large and legible Characters, which he that runs may read, What God in his Providence would have written over the Head of thy ſuffering Lord, THIS IS JESUS. Then, even then, did God the Father own him as an able and ſufficient Jeſus, or Saviour, and wilt not thou then reſt on him as thy Jeſus, thy able and ſufficient Saviour. O my ſoul, be not faithleſs, but believe and be obedient.

V.

HEarken O my ſoul, and thou may'ſt hear thy Lord himſelf crying from the Croſs, My God, my God, why haſt thou forſaken me? Wherefore though thy ſtate be ſometimes ſorrowful and uncomfortable, yet do not entertain ſuch a thought, that thy God hath utterly forſaken thee. Was not Chriſt, even now, the Son of his Love, and yet he cryed out he

he was forſaken by his Father, by which I may be convinced that there may be great, unchangeable, yea, Everlaſting Love in the heart of the Almighty, when there be frowns in his Face. Methinks my Lord and Saviour doth aſſure me, that though God, becauſe I have offended, doth hide his Face for a Moment, yet with Everlaſting Loving kindneſs he will remember and imbrace me, and that becauſe my Saviour hath ſuffered for me, and that not only in his Body when he was nailed on the Tree, but alſo in his ſoul, when on the Tree he cryed out, My God, my God why haſt thou forſaken me.

VI.

BUT what my Soul is thy Lord and Saviour dead? Hath he given up the Ghoſt? Did I hope to be ſaved by him, and he is dead? VVhat then, Is thy hope dead, becauſe thy Saviour dyed? If he had not dyed, thou couldſt not have lived, if he had not ſuffered thou couldſt not have been ſaved: But yet he did not dye till his work was done, till he had finiſhed Mans Redemption: He declared upon the Croſs, it is finiſhed, and he had nothing more to do than to dye. All the Types, and all the Propheſies preſiguring his ſufferings in Scripture were fulfilled; All that his Father had determined, and all that was requiſite for the Salvation of Mankind

was

was perfected, ſo that he had no more to ſuffer, and to compleat all, thy Lord and Saviour dyed. Therefore bleſſed Jeſus, I will venture to reſt upon thee for Eternal Life, and be not afraid O my Soul, that if thou ſincerely imbrace a crucified Chriſt, thou ſhalt ever be diſappointed of thy hope, for though he was dead, yet he is now alive, and lives for evermore; Death ſhall no more have Dominion over him; He dyed upon the Croſs, but he is now upon the Throne, appearing in the preſence of his Father for thee, and all repenting, returning ſinners.

VII.

O Bleſſed Redeemer, let my heart be warmed with my Love, when I approach thy Table, and eat and drink the Sacramental Bread and Wine in commemoration of thy bitter Paſſion, and thy bloody Death. Let my love burn, and my deſires be inflamed, be thou delectable, and my ſins deteſtable to my ſoul; There do thou melt and break my hard and ſtony Heart: When thou waſt to die, thou didſt ordain that this Holy Supper ſhould be celebrated in thy Church in remembrance of thy death and ſufferings, till thou ſhalt come again in great power and Glory, to take thy Children to thy ſelf, to be with thee where thou art, to behold

thy Glory, and to rejoice for ever in beholding thy bleſſed face, where I, and all true Chriſtians ſaved by thy Death ſhall need Sacraments, or other helps to Piety and Devotion no more to put us in remembrance of thee, for when thou comeſt, we ſhall then ſee thee to all Eternity, Even ſo come Lord Jeſus, come quickly, *Amen* and *Amen.*

VIII.

AND *there was darkneſs over all thee Earth*, the Sun loſes his ſplendor at noon. The deed was black and Heaven draws a Curtain over it. Yet notwithſtanding the miracle the greateſt part of ſpectators continue obſtinate. When mens hearts are ſet upon ſin and the world, how little do even miracles prevail? O my ſoul how many ſtrange Providences haſt thou ſeen, and yet thou haſt not thereupon amended thy life. Thou haſt ſeen miracles of Judgment and Mercy, yet thy heart hath continued hard. Learn therefore from henceforth to take more notice of Divine Diſpenſations, and beleive that the ſtrange things that happen to thee and to others are ſo many alarums from Heaven to the Inhabitants of the world to learn Righteouſneſs.

IX.

Father into thy hands I commend my ſpirit, and having ſaid thus he gave up the Ghoſt. Now is the ſacrifice offered, and this death of our Dear Redeemer reconciles God to the ſinful World. This death which had been ſo often foretold both by the Prophets and Chriſt himſelf is at laſt accompliſht, and the pardon of ſin, and the poſſibility of mens arriving to Eternal Life by a true Repentance is hereby purchaſed. This death puts an end to the curſe of the Law, and from this death, O my ſoul, mayſt thou date thy happineſs. Though wicked men who had a hand in it were the means whereby it was effected, yet the S[illegible] f God was willing and reſolved to dye, [illegible] voluntary death is the meritorious ca[illegible] of thy Eternal Life. O look upon it with wonder and admiration, and whilſt thou ſtandeſt amazed at it ſee withal how thou thy ſelf mayſt end thy days. If thou liveſt like a child of God, thy Father in Heaven will receive thee when thou dyeſt. Thy Father will not ſend thee to Hell, but like a Father, he will ſtretch forth his Almighty Arms, and receive thee to himſelf like a faithful Creator.

HYMNS.

I.

THus dyed the Prince of Life, thus he
That could not dye, even dy'd for me.
My thoughtful heart Lord ſhall ariſe
And ponder theſe deep Myſteries.

What means his Death who knew no ſin,
Or what my Life who live therein.
Mine was the Debt, and Death my due,
Though thou wa't pleas'd thy Son to ſue.

Thou Lord was pleas'd on him to lay
The Debt, and he the price to pay.
Thy Goſpel Feaſts though ſweet to me,
Are th' Emblems of his Agony.

And Oh! how great his ſuffering
Who th' Wrath of God and Man ... bear:
The Father then forſakes the Son,
And Creatures 'gainſt their Maker run.

The Joyleſs Stars even ſeem'd to ſay
Iſrael hath quench't the Lamp of day.
The ſtubborn Mountains they lament,
The Rock they are in ſunder rent.

The Graves their ſeal'd Doors uncloſe,
The Dead awakened alſo roſe,
The ama'z'd Centurion mourning cries,
Oh 'tis the Son of God that dies.

Thus

Thus all these labour to confess
Thy Deity, thy Righteousness.
Enough Dear Lord! These offer me
Supports for th' utmost Faith in thee.

II.

MY God, O why hast thou forsook
Why O so far withdrawn thy aid,
Nor when I roared pity took:
My God by day to thee I pray'd,
And when Nights curtains were display'd,
Yet wouldst thou not vouchsafe a look.

Now I a Worm, no Man, am made
The scorn of Men; despis'd by all;
Who shake their Heads, make mouths, upbraid,
Let God, say they, redeem from Thrall,
On whom thy hopes so vainly call
Now let him his beloved aid.

My hands and feet transfixed are,
Bones to be told with anguish wast,
This see with Joy, My Robes they share,
Lots on my seamless garment cast,
My strength to my Redemption hast,
Nor O be deaf to my sad Pray'r.

O Praise him you who fear the Lord,
You Sons of Jacob *God adore;*
Let Israel's *seed his Praise record,*
For from their cryes who help implore
His Face he hides not, nor the Poor
In their Affliction hath abhor'd.

I in the Great Aſſembly ſhall
Declare his Works, which words exceed
And pay my Vows before them all.
The Meek abundantly ſhall feed,
The faithful praiſe their help at need,
Nor by the ſtroke of ſin ſhall fall.

A Prayer for Saturday *Evening.*

BLeſſed and all-ſufficient Saviour, I the unworthieſt of thy Creatures preſent my ſelf once more before thy Mercy Seat, humbly imploring the pardon and forgiveneſs of all my multiplyed Tranſgreſſions, which render me unfit and unworthy to receive the leaſt of the multiplyed kindneſſes toward me, much leſs of being made partaker of the greateſt in the participation of the ſacred Body and blood in the Holy Communion; Dear Redeemer, let me approach this Divine Inſtitution with a prepared heart, and a purified Soul, and let me learn by thy great and good Example, Obedience and ſubmiſſion to the Divine Will, give me reſignation of ſpirit to practice what I pray for, that thy Will may be done, though to my undoing and ſuffering, if it ſeem good to thy Providence, or may glorifie thy Name; Let me imitate in ſome meaſure as well as contemplate thy Paſſion. O the infinite Juſtice of the Almighty in taking ſo full a vengeance upon

ſin!

ſin! Even upon thee his own, his only, his beloved Son, that we might fear and tremble at the Effects of ſin; O the infinite Mercy of the Almighty ever to think of ſuch a Remedy for miſerable mans Reſtoration! And O the equal goodneſs of thee our deareſt Lord, who waſt a willing ſacrifice, who waſt content, nay, ambitious, yea, hungring and thirſting after our ſalvation by thy dreadful Paſſion, for which let me bow my ſelf at the footſtool of thy Croſs, and mourn for thy ſufferings as occaſioned by my ſins. O let the drops of thy blood trickle down into my boſom, and waſh out the ſtains of ſin there. Let thy Thorns pierce me to the heart, and thy Nails faſten me to thee as much as ever they did thee unto the Croſs. Thou that didſt entertain *Judas* with tranquility, and ſufferedſt him to kiſs thy cheek, reject not me thy unworthy ſupplicant, but kiſs me with the benedictions of thy Lips, and with the Affections of a ſaviour. Thou that didſt permit the ſouldiers to bind thee, to ſatisfie for my looſeneſs, and abuſed Liberty, bind me now unto thee with the chains of Love, and let that Holy Union diſſolve the cords of Vanity, and ſubdue all my unruly Paſſions and Deſires. Deareſt Lord, as in my Body of ſin, ſo in thy ſuffering Body there was no whole part, nothing but

ſores,

ſores, and ſtripes, and wounds and bruiſes; Becauſe my head had imagined Miſchief, thine O Lord was crowned with Thorns; My Eyes having been Caſements of Vanity, thine were blindfolded and bedewed with Tears! And becauſe I had blaſphemed God even to his Face, thy Angelical Face was ſpit upon: My Feet have been ſwift to do evil, thine were nail'd to the Croſs: And I having offended in all my parts, thou waſt tormented in all thine, ſo that with ſhame and aſtoniſhment I muſt needs confeſs that my ſins inflicted all theſe Miſeries upon thee by the hands of thy barbarous Enemies. O let the Spear that pierced thy heart, ſweet Jeſus, pierce mine with true ſorrow, and let me contemplate on thy Paſſion with infinite hatred of ſin that occaſioned it, and with infinite gratitude to thy Love for performing the ſame. And let me adore thee O bleſſed Jeſus my Lord and my God, when I conſider that the Holy Sacrament was thine own Inſtitution, ſtrike therefore into my ſoul an Holy awe and reverence in approaching it. O create in me Heavenly Diſpoſitions to celebrate ſo Heavenly an Inſtitution. Let me verily believe, that if with due preparation I come to thy Altar, as certainly as I receive the outward ſigns, ſo certainly ſhall I receive

thy

thy moſt bleſſed Body and Blood, to receive which ineſtimable bleſſing O Merciful Lord do thou fit and prepare me, preſerve me this Night and for ever, and defend me from all dangers and ſins, in and through thy own merits, in whoſe moſt bleſſed words I further pray, *Our Father*, &c.

A ſhorter Prayer for Saturday *Evening.*

HOly Saviour, Glory be to thee for cauſing thy ſufferings to be regiſtred in thy Goſpel, there have I read, and remember the wonders and triumphs of thy Almighty Love, how thou tookeſt on thee the form of a Servant, and how many reproaches, contradictions, blaſphemies and perſecutions thou didſt endure, from a wicked and perverſe Generation, and all this to ſave us ſinful Creatures; and how, thou who wert the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious death; and haſt commanded us to celebrate thy Holy Sacrament in remembrance thereof: Glory be to thee, O Lord, who makeſt thy own body and blood to become my Spiritual Food: I moſt humbly abaſe my ſelf before thee, confeſſing that I am unworthy of any of thoſe mercies I enjoy in common with the reſt of thy Creatures, for I have too much forgotten thee my Creator, and Jeſus Chriſt my Redeemer, and yet ſo great is thy goodneſs that thou

art

art pleased to give me an opportunity to partake of thy extraordinary love and kindness in thy dear Son, the Lord Jesus, to come and feast with him at his Table; and I am very desirous to go, if thou wilt but be pleased graciously to pardon all my past offences, and to accept of my hearty sorrow for them, and an unfeigned resolution to do my endeavour to amend them. And though I am unworthy to approach into thy presence, yet do not reject me, but permit me to come; for which if I am in any measure prepared, it is to be ascribed to thy Grace, which hath wrought such good dispositions in me, and will therefore, I hope, still so assist me that I may not be an unwelcom guest unto thee, but be filled with such a lively sense of thy love to me, and with such a sincere and ardent love to thee, and with such satisfaction of heart in being one of thy servants that I may be more sorrowful than ever that I have offended thee, and more strictly resolved to be stedfastly obedient to thee in all things, and dayly more increase in thy Holy Spirit, till I come to thy Everlasting Kingdom. Hear me, O Lord, and help me so to perform this duty in remembrance of my Saviour in every part thereof, that I may not only at present rejoyce in his love to me, but be excited thereby to do the rest of my duty better, and with more delight all the days of my life; which I humbly beg in and through thy merits and mediation, who hast commanded me when I pray to say, *Our Father*, &c.

VII. Jesus Instituting the Sacrament

20 SE 60

Sacramental Devotions

FOR

Sunday.

Before, at, and after the Receiving of the Holy Communion.

VII. Our Saviour's Inſtitution of the Bleſſed Sacrament.

The Hiſtory.

AND as they were eating Jeſus took bread and gave Thanks, and bleſſed it, and break it, and gave it to his Diſciples, and ſaid, Take, eat, this is my Body which is given for you, this do in remembrance of me. Likewiſe alſo he took the Cup, and when he had given Thanks, he gave it to them, ſaying, Drink ye all of it; for this Cup is the New Teſtament in my Blood which is ſhed for you, and for many for the remiſſion of ſins; And they all drank of it. Verily, I ſay unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new in the Kingdom of God my Father. St. Matth. ch. 26. St. Mark ch.

A Prayer for Sunday *Morning, before the Receiving of the Bleſſed Sacrament.*

ALmighty and moſt Merciful God, who haſt in thy great goodneſs prepared this Spiritual Feaſt for ſick and famiſhed Souls; make my deſires and gaſpings after it anſwerable to my needs of it: I have with the prodigal waſted that portion of Grace thou didſt beſtow upon me, and therefore do infinitely want a ſupply out of this Treaſury, but O Lord, how ſhall ſuch a wretch as I dare to approach this Holy Table? How ſhall this Spiritual Manna, this Food of Angels, be given to one who hath choſen to feed on huſks with Swine? Nay, to one who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe Holy Myſteries? O Lord, my horrible guiltineſs makes me not dare to keep away; for where ſhall my polluted Soul be waſhed, if not in this Fountain, which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed that him that cometh to thee thou wilt in no wiſe caſt out: This is, O Lord, the Blood of the New Teſtament; Grant me ſo to receive it, that it may be for remiſſion of my ſins, and though I have ſo often and ſo wretchedly

broken

broken my part of that Covenant, whereof this Sacrament is a Seal; yet be thou graciously pleased to make good thine; to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy Laws into my Heart, and to write them in my Mind, and by the power of thy Grace dispose my Soul to such a sincere and constant Obedience, that I may never again provoke thee. Lord, grant that in these Holy Mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his Passion, and to that end give me such a preparation of Soul as may qualifie me for it: Give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being supplyed in my own tears, I may be the fitter to be washed in his Blood; Raise up my dull and earthly mind from groveling here below, and inspire it with a Holy Zeal, that I may with Spiritual Affection approach this Spiritual Feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner; inflame my frozen benummed Soul, and kindle in me that sacred fire of love to him, and that so vehement, that no water my quench, no flouds drown it, such as may burn up all my dross, and not leave one unmortified Lust in my

Soul, and such as may also extend it self to all whom thou hast given me command and example to love, even Enemies as well as Friends. Finally, O Lord, I beseech thee to cloth me in the Wedding Garment, and make me, though of my self a most unworthy, yet by thy mercy an acceptable guest at this Holy Table, that I may not eat nor drink my own condemnation, but may have thy pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may be ever able to dissolve the union, but that being begun here in Grace, it may be consummated in Glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ, in whose most Holy Name and words, I further pray, *Our Father, &c.*

A shorter Prayer before the Receiving the Sacrament.

O Most Gracious and Merciful Lord God, thou hast called all those that are weary and heavy laden with the burden of their sins to come unto thee, and hast promised that thou wilt ease and refresh them. Thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof, to come to thy Table to taste of thy Supper, and hast promised that thou wilt satisfie

satisfie them. In assurance therefore of the promises, I come to thee, Blessed Lord Jesus, beseeching thee to ease me, to refresh me, to satisfie me with thy mercy, for my soul hungers and thirsts after thee, and thy Salvation. I confess and acknowledge, that my dayly sins have made me unworthy of my dayly bread, much more of this Heavenly Banquet. O make my Soul to ascend to thee in humble Supplications, and let my Saviours Intercession procure thine acceptation of it, and give me such a Faith as may take possession of all I pray for; besprinkle my polluted but penitent soul in the Blood of thy dear Son Jesus Christ: O let the Blood of his wounds, and the water of his side wash me clean, that I may come to the blessed Feast, of the spotless Lamb that was slain from the beginning of the World. I confess O God, that when I consider thy greatness and my nothing, thy purity and my uncleanness, thy glory and my shame; I see it to be infinitely unreasonable and presumptuous that I should approach to thy sacred presence, and desire to partake of thy Sacrament, and to enter into thy Grace, and to hope for a part of thy Glory, but when I consider thy Mercy and thy Wisdom, thy Bounty and thy Goodness, thy readiness to forgive, and thy desires to impart thy self unto thy Servants, then am I lifted up with hope

then I come with boldneſs to the Throne of Grace, even ſo, O Lord, becauſe thou haſt commanded it, and becauſe thou loveſt it ſhould be ſo. It was never heard, O Lord, from the beginning of the World, that thou didſt ever deſpiſe him that called upon thee, or forſake any who did abide in thy fear, or that any that truſted in thee was ever confounded. But if I come to thee I bring an unworthy Perſon to be united unto thee, if I come not I ſhall remain unworthy for ever. If I ſtay away I fear to loſe thee, if I come I fear to offend thee, and that will looſe thee more, and my ſins too at the laſt. I know, O God, *I* know my ſins have ſeparated between me and my God, but thy Love and thy Paſſion, thy Holineſs, and thy Obedience hath reconciled us, and though my ſins deter me; yet they make it neceſſary for me to come, and though thy greatneſs amaze me, yet it is ſo full of goodneſs that it invites and encourages me to approach theſe Holy Myſteries at this time, humbly imploring thy Mercy and Pardon for all my forepaſt Tranſgreſſions, in and through my Bleſſed Mediator and Redeemer, who when *I* pray, hath taught me to ſay; *Our Father*, &c.

Ejacu-

Ejaculations before the Receiving the Holy Communion.

I.

O Bleſſed Lord, our Gracious Saviour and Redeemer, Jeſus, King of Kings, and Lord of Lords, thou art fairer then the children of Men; upon thee the Angels look, and behold, and wonder, what am *I*, O Lord, that thou who filleſt Heaven and Earth ſhouldſt deſcend, and deſire to dwell with me, who am nothing but folly and infirmity, miſery and ſin, ſhame and death?

II.

AND yet O Bleſſed Saviour, thou didſt for our ſakes take upon thee our paſſions and ſenſibilities, our weakneſſes, and our ſufferings, who wert hungry after the temptation of the Devil; weary and thirſty in thy diſcourſe with the woman of *Samaria*; who didſt weep over *Lazarus*; wert afflicted in the Garden, whipt in the Conſiſtory, nailed on the Croſs, pierced with a Spear, wrapped in Linnen, laid in the Grave, and ſo art become a merciful High Prieſt, and pitiful to our infirmities; be pleaſed to receive a weary ſinner, an overburthened Conſcience, an afflicted polluted Soul, into thy care and conduct, into thy cuſtody and care. *I* know that a thouſand years of tears and

sorrow, the purity of Angels, the love of Saints, and the humiliation of the greatest penitent is not sufficient to make me worthy to dwell with thee, to be fed with thy Body, and refreshed with thy purest Blood, to become Bone of thy Bone, and Flesh of thy Flesh, and Spirit of thy Spirit.

III.

BUT what I cannot be of my self, let me be made by thee: I come to thee wounded, and bruised, and bleeding, for thou art my Physician, arise then with healing in thy wings; I am thirsty and faint: As the Hart longeth after the Water-brooks, so longeth my soul after thee, O God; Thou art the Eternal Fountain, from whence spring the waters of Comfort and Salvation. I am hungry and empty, and weak, and I come running after thee because thou hast the words of Eternal Life: O send me not away empty, for I shall faint and dye, I cannot live without thee. O let Vertue go forth from thee, and heal all my sickness: Do thou appear to my Soul in these Holy Mysteries, heal my sores, purifie my stains, enlighten my darkness, turn from me all vain imaginations and illusions of the enemy, all perverseness of will, all violent and inordinate passions, sensual desires, and furious anger, lust, malice, gluttony and pride; the Spirit of Envy, and the Spirit of Detraction. Let

not

not sin reign in my Members, nor the Devil lead my Will captive, nor the World abuse my understanding, and debauch my Conversation.

IV.

O Jesus be a Jesus unto me; and let this Sacrament be a Savour of Life, and the Holy Body the Bread of Life, and thy precious Blood the purifier of my sinful Life. Grant that I may receive these Divine Mysteries for the amendment of my life, and a preservative against my sins, for the increase of Vertue and Holiness in my Soul. Grant that I may from thee thus Sacramentally Communicated, derive prevailing Grace for the amendment of my life, Spiritual Wisdom for the discerning the ways of peace; the Spirit of Love, and the Spirit of Purity, that in all my life I may walk worthy of thy gracious favours which thou giveſt to me unworthy: That I may do all my works in Holiness and Righteousness, that I may resist every temptation with a never failing courage, and be never surprized nor deceived thereby.

V.

SWeetest Saviour, I come to thee upon thy invitation, and by thy Commandment. I could not come to thee but by thee. O let me never go from thee any more, but enter into my heart, feed me with thy word, sustain me with

thy Spirit, refreſh me with thy Comforts, and let me in this Divine Myſtery receive thee my deareſt Saviour, and be thou my Wiſdom, and my Righteouſneſs, my Sanctification, and my Redemption. Let me receive this Holy Nouriſhment as the earneſt of an Eternal Inheritance, as a defence againſt all ſpiritual danger, as an incentive to Holy Love, and a ſtrengthning of my Faith, that thou being one with me, and I with thee, I may by thee be gracious in the eyes of thy Heavenly Father, and may receive an inheritance with the Saints in Light, which thou haſt already purchaſed and prepared, O Eternal and moſt Gracious Saviour and Redeemer. *Amen*, and *Amen*.

After the Sermon is ended, while the Miniſter is preparing himſelf, and the Communicants are ſeparated from the Congregation, ſay thus,

O Bleſſed Jeſus, thou haſt ſaid it is thy delight to be with the Sons of Men; dwell with me ſweeteſt Saviour, and delight in me. Grant that I may never offend thee, that I may never grieve thy Holy Spirit, and that my ſoul may be lifted up to thee: Oh let me be tranſported with love and thankfulneſs, that thou doſt not only pardon my ſins, but didſt relinquiſh thy Throne, and didſt loſe thy life to inthrone me in thy Kingdom, and

to

to beſtow on me thy greateſt Mercies, who am unworthy of the leaſt; that thou haſt ſet me down at thy Table with thy Children, who am as unworthy as a Dog to creep under it; who doſt court my obedience, though thou mighteſt not only command it, but inſtantly puniſh my diſobedience; who doſt promiſe a reward to me who am ſo far from deſerving it, that I am ſtill provoking thy Holy Majeſty, and haſt aſſured me of Eternal Glory, who am more apt to be aſhamed of my duties than my offences. Oh how ſhould this remembrance of this dear love of my Lord, make my heart burn with ardent affection toward him.

At thy approach to the Holy Table, ſay,

IN the multitude of thy Mercies, O Lord God, do *I* now approach thy Altar. O pardon my ſins, and receive me graciouſly. If thou ſhouldſt be extream to mark what is done amiſs, O *Lord*, who may abide it, but with the *Lord* there is Mercy, and with him is plenteous Redemption.

When the Miniſter is going to officiate, ſay,

WIth Joy and Admiration conſider, O my Soul, how Chriſt was ordained and accompliſhed for a Prieſt, Altar and Sa-

crifice

...fice for our Redemption, Spiritual Nourishment, and Salvation. Praised be thy name, O Lord, for thy Ministers, and faithful Stewards, to give us Meat in due season.

When the Minister begins the Offertory say.

BLessed be thou, O Lord God, for all things come of thee, and of thy own do I now give thee. O let this Alms be an odour of a sweet smell, a Sacrifice acceptable and well pleasing in thy sight.

Then join fervently with the Minister in the Prayer for the state of Christs Church, and hearken earnestly to the following exhortation, and accompany him in the general Confession, and receive the Absolution with all manner of Devotion and Thanksgiving.

When the words of Consecration are pronounced, say,

O Blessed Jesu, in the Bread broken I call to mind thy Body torn with Whips, and Thorns, and Nails, and in the Wine poured, I called to mind thy precious blood shed for my sins. O Holy Saviour, I behold thee stretched upon the Cross, with thy Arms spread, ready to imbrace and receive all mankind into thy Bosom: Glory be to thee, O

Lamb

Lamb of God, who didſt offer thy ſelf a Sacrifice, to take away the ſins of the whole World, Lord have mercy on me, and take away mine alſo.

While the Miniſter himſelf is Communicating, ſay,

THE Lord hear thee, and remember all thy Offerings and Sacrifice: Grant thee thy hearts deſire, and fulfil all thy mind, the Lord perform all thy Petitions which thou haſt made at this time, both for thy ſelf, for us, and for all Perſons. Bleſſed is the Man whom thou chooſeſt and receiveſt unto thee, he ſhall dwell in thy Court, and ſhall be ſatisfied with the pleaſures of thy Holy Temple.

When the Miniſter approaches thee with the Bread, ſay,

O Lord God, I now deſire to renew my Covenant with thee, and to ſeal it with this Sacrament. Lord put thy Laws into my mind, and write them in my heart, and for the Paſſion of thy Son which I now commemorate, be merciful to my unrighteouſneſs, my ſins and my iniquities do thou remember no more, but be thou my God, and I will be thy ſervant. *Amen, Amen.* O my ſoul, taſte now and ſee how Gracious the Lord is.

When the Miniſter reaches the Conſecrated Bread, ſuppoſe thy Lord entering into his Courts, and ſay,

LOrd, I am not worthy thou ſhouldſt come under my roof; but ſpeak the word, Lord, and thy ſervant ſhall be whole.

After Receiving the Bread, pray thus;

BLeſſed be the name of our Gracious God. Thou O Bleſſed Saviour Jeſus, haſt given me thy precious Body to be the food of my ſoul; and now O God, I humbly preſent to thee my Body and Soul, do thou make them fit for thy ſervice, and grant that what thou haſt given me for the remiſſion of my ſins, may not by my fault become the increaſe of them, but let me abide in thee, and bring forth fruit in thee, that at the Reſurrection of the juſt my ſoul may be received into a participation of the Eternal Supper of the Lamb, that where thou art I may be alſo, beholding thy face in Glory, O Bleſſed Saviour and Redeemer Jeſus. *Amen.*

When the Holy Cup is offered attend devoutly to the Bleſſing of it, and joyn in heart with the words of the Miniſter, ſaying, Amen.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

After Receiving the Cup, ſay,

GLory be to thee, O Lord Jeſus, who permitteſt me to drink of the Fountain of Life freely. I bleſs and praiſe thy name, O Eternal Father, and moſt Merciful God, that thou haſt vouchſafed to admit me to a participation of theſe dreadful and deſireable Myſteries, and though I am unworthy, yet thy love never fails, and though I have too often repented of my Repentances, and fallen back into ſin, yet thou never repenteſt of thy loving kindneſs. Be pleaſed therefore of thy infinite goodneſs, to grant that this Holy Communion may not be to my Judgment and Condemnation, but that it may be ſweetneſs to my ſoul, and let it put new life and vigor therein, and into the ſouls of all that Communicate with me, that our Faith may dayly increaſe, that we may all grow more humble and contrite for our ſins, that we may all love thee, and ſerve thee, and delight in thee, and praiſe thee more frevent-

ly,

dy, and more inceſſantly then we have done heretofore. *Amen, Amen.*

Whilſt others are Communicating, pray thus.

O My God, whom have *I* in Heaven but thee, and there is none on Earth *I* deſire in compariſon of thee. As the Hart panteth after the Water-Brooks, ſo panteth my ſoul after thee, O God. My ſoul is athirſt for thee, O God my God. Bleſſed Saviour *I* am thine, wholly thine, for thou haſt bought me with a price, with the inestimable price of thy own Blood. Lord, ſuffer not the price of thy own Blood to periſh, and *I* will always glorifie thee in my body and my ſpirit, which are thine. Preſerve us all O Lord, pure and acceptable ſacrifices unto thee, that we may be all preſented ſpotleſs before the preſence of thy Glory with exceeding Joy, and as we being many are one Bread and one Body, (for we are all partakers of that one Bread, and have drunk of the ſame Cup) ſo help us to keep the unity of the Spirit in the bond of Peace, and to love one another with a pure heart fervently.

A Thanksgiving after Receiving the Bleſſed Sacrament.

GLory be to God on High, on Earth peace, and Eternal Comfort to my ſoul.

ſoul. I am now fed with thy Body, and my heart is cheared with the Cup of the New Teſtament in thy Blood, according to thy Holy appointment. Lord grant that I may feel in my ſoul the effect of this Divine Banquet, by the confirmation of my Faith, aſſurance of my Hope, enlargement of my Love, and my increaſe in ſpiritual ſtrength againſt all temptations. O deareſt Lord, raiſe thou my Devotion to the higheſt pitch it can poſſibly reach to praiſe thee. How can I ever more offend ſuch riches of mercy as are in thee, O Crucified Saviour; and yet whilſt I carry this Body of ſin about me I fear I ſhall; but Lord, I do from my heart renounce and abhor all things that diſpleaſe thee; I reſolve to the utmoſt of my power to reſiſt all temptations, and to become as totally thine as my frail Nature will permit me. I will love thee, O Lord my King, and I will praiſe thy name for ever and ever! Glory be to thee, O Lord God, for giving me this bleſſed opportunity of coming to thy Altar: O Grant that I may never more pollute my ſoul, which thou haſt now made thy Temple to reſide in, who art the God of purity. Praiſe the Lord O my ſoul, while I live I will Praiſe the Lord: As long as I have any Being I will ſing Praiſes unto thee, O Bleſſed Saviour, my King, and my God. O Gracious Lord pardon all my failings, accept

cept all my Prayers and Praiſes, and ſupply all my wants, which I ſum up in thy own bleſſed words. *Our Father*, &c.

A Hymn of Praiſe after Receiving the Holy Communion.

I.

O *Praiſe the Lord, praiſe him, praiſe him,*
Sing Praiſes to his Name:
O all ye Saints of Heaven and Earth,
Extol and laud the ſame.
Who ſpared not his only Son,
But gave him for us all;
And made him drink the Cup of wrath,
The Wormwood and the Gall.

Frail Nature ſhrunk, and did requeſt
That bitter Cup might paſs;
But he muſt drink it off, for this
The Fathers Pleaſure was.
Lo then I come to do thy will,
His Bleſſed Son reply'd;
Yielding himſelf to God and Man,
He ſtretch'd himſelf and dy'd.

He dy'd indeed; but roſe again,
And did aſcend on High,
That we poor ſinners loſt and dead
Might live Eternally.

His

His Blood was ſhed inſtead of ours,
His Soul our guilt did bear,
He took our ſin, gave us himſelf,
What an exchange is here?

Whatever is not Hell it ſelf,
For me it is too good.
But muſt we eat the Fleſh of Chriſt?
And muſt we drink his Blood?
His Fleſh is Heavenly Food indeed,
His Blood is drink divine,
His Graces drop like Honey-Combs,
His Comforts taſt like Wine.

Sweet Chriſt thou haſt refreſht our ſouls
With thine abundant Grace,
For which we magnifie thy name,
Longing to ſee thy Face.
When ſhall our ſouls mount up to thee?
Moſt Holy, Juſt and True,
To eat that Bread, and drink that Wine
Which is for ever new.

II.

HOſanna to King Davids *Son,*
Hoſanna to the Chriſt,
That in the Fathers name doth come,
Hoſanna to the higheſt.

For thou waſt ſlain, and art alive,
Redeeming us to God,
From every Nation, Kindred, Tongue,
By thy moſt precious Blood.

Corruptive things, as Silver is,
And Gold Redeem'd us not,
But Chriſt our Saviours precious Blood,
A Lamb without a ſpot:
To him that ſits upon the Throne,
And Chriſt the Lamb therefore,
Be Glory, Bleſſing, Strength, Renown,
And Honour evermore.

A Prayer after Receiving the Sacrament.

BLeſſed be thy Glorious Name, O Lord, for all thy unſpeakable Mercies to me, and all the World; I adore and magnifie thee for thy great goodneſs, in giving thy Son to dye for me, and making me partaker of his moſt precious Body and Blood. O Lord, what is Man that thou regardeſt him? And what am I a vile and wretched ſinner, that thou ſhouldſt be thus favourable unto me? Thou haſt been pleaſed to admit me to renew that Covenant with thee which I had broken, and to give me aſſurance of thy readineſs to pardon ſo vile and great a ſinner as I have been: I have received the pledges of

thy

thy love, and been admitted to thy Holy Table; *I* have there devoted my ſelf again unto thee, my Soul and Body, all my powers and faculties. *I* have vowed obedience to thee, and after the moſt ſolemn manner Conſecrated my ſelf to thy ſervice. Thou art a God that knoweſt the heart, and art not to be mocked; I tremble when *I* conſider thy infinite Power, Wiſdom, and Holineſs. Let theſe thoughts beget in my ſoul a great fear of thy Holy Name, a great care to do thy will. Grant *I* may not for the future turn the Grace of thee my God into wantonneſs, and that *I* may not receive the Grace of God in vain. There is nothing hid from thee, thou knoweſt my weakneſſes and my infirmities, and the temptations wherewith *I* am aſſaulted, and to which *I* have too often yielded; *I* am ſurrounded with ſnares, and my Spiritual Enemies are powerful and active. O Lord, help thy ſervant, and grant that *I* may both reſiſt and vanquiſh them by the aid of thy Holy Spirit. Keep the poſſeſſion of my ſoul which *I* have unfeignedly ſurrendred up to thee. Unite my heart, O Lord, to fear thy name, and grant that I may ſpend the remainder of my time in obedience to thee, and in Acts of Charity to my Brethren. Create a clean Heart, O Lord, and renew a right Spirit within me. Forſake me not, O Lord, if thou leave me *I* periſh. Guide me by thy

Counſel,

Council, and at last receive me to thy Glory. I do greatly desire the Salvation of Mankind, and humbly commend to thee this Church and Kingdom, the Kings Majesty, and all our Superiors in Church and State, humbly intreating thee to direct and guide them all into those holy ways that are pleasing to thee, and beneficial to those who are under their charge and influence. And work in the minds of all Christians an unfeigned charity, a peaceable temper, patience, and exemplary meekness, and all the other fruits of thy Holy Spirit. And grant me thy Heavenly Grace, that I may so use things Temporal, that I may not miss of thy Eternal Bliss, for the sake of Jesus Christ, my only Mediator and Advocate, who hath taught me to pray; *Our Father*, &c.

Thus Angels sing, and thus sing we,
To God on High all Glory be;
Let him on Earth his peace bestow,
And unto Men his favour show.

25 SE 60

FINIS.

THE

DEVOUT Christians Daily Sacrifice,

Consisting of

MORNING and EVENING

PRAYERS

FOR

Every Day in the Week, upon Ordinary Occasions: With GRACES.

LONDON,

Printed for *Nath. Crouch*, 1686.

[illegible]

Sunday Morning.

A[illegible]ful Father, who did[illegible] Children of *Israel* to offer a Davly Morning and Evening Sacrifice unto thee, that thereby they might glorifie and thank thee for thy protection both night and day; Receive O Lord, my Morning Sacrifice of Thanksgiving which *I* lay upon thy Altar: I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me safe to the light of this day, and the comforts thereof, a day which is Consecrated to thine own Service, and for thine own Honour. Let my heart therefore, O Gracious God, be so affected with the Glory and Majesty of it, that *I* may not do mine own works, but may wait on thee, and discharge those weighty Duties which thou requirest of me, and since thou art a God of pure Eyes, and wilt be sanctified in all those that draw near unto thee, who regardest not the Sacrifice of Fools, nor hearest sinners that tread in thy Courts, and call upon thee in the house of Prayer, *I* beseech thee to pardon and forgive all my sins, remove them out of thy presence as far as the East is from the West, and accept of me in the merits of

thy

thy Son Jeſus Chriſt, that when I ſhall come into thy Temple to compaſs thine Altar, my Prayer may come up before thee as Incenſe; And as I deſire thou wouldſt hear me calling upon thee in my Prayers, ſo give me Grace to hear thee calling upon me in thy Word, that it may be Wiſdom, Righteouſneſs and Reconciliation to me, to the ſaving of my Soul in the day of the Lord Jeſus: Grant that I may hear it with Reverence, receive it with Meekneſs, and mingle it with Faith, that it may accompliſh in me that good work for which thou haſt ſent it. Bleſs our moſt Gracious Sovereign in his Government, and all His Royal Relations: Bleſs the Clergy, Nobility, and People of all degrees and kinds, with my Kindred, Friends, and all I am bound to pray for, and be my God and Guide this day and for ever, through the merits of Jeſus Chriſt, who has commanded me to ſay; *Our Father*, &c.

A Prayer for Sunday *Evening.*

O Moſt Glorious God, and in Jeſus Chriſt my Merciful and Loving Father, I confeſs and acknowledge thoſe many weakneſſes and imperfections which I have been guilty of in the performance of the duties of this day. I have called upon thee for the pardon and forgiveneſs of my ſins, but ſo

coldly and carelesly that my Prayers are become sins, and stand in need of pardon. I have heard thy Holy Word, but with such deadness and distraction of Spirit, that I have been a very unprofitable and forgetful hearer, so that O Lord, though I have done thy work, yet it hath been so negligently, that I may rather expect a Curse then a Blessing from thee. But O God, who art rich in Mercy, and plenteous in Redemption, mark not, I beseech thee, what I have done amiss, remember that I am but dust, and remit all my transgressions, negligences and ignorances, and cover all my imperfections with the perfect and absolute obedience of thy dear Son, that those Sacrifices which I have offered up unto thee this day, may be accepted in and for that Sacrifice which Christ Jesus offered upon the Cross for me, and let all my sins be buried in oblivion: Ease me of the burden of them, and give me Grace, that by the calls of thy Gospel, I may arise from the slumber of sin unto newness of life. Let me live according to those Holy Rules which thou hast this day prescribed in thy Holy Word. Make me to know what is acceptable in thy sight, and therein to delight. Open the eyes of my understanding, and help me throughly to examine my self concerning my Knowledge, Faith and Repentance. Increase the little grain of my

weak

week and feeble Faith, and direct me to the true object, the merits of Jesus Christ. Bless, O Lord, all the people of this Land, from the highest to the lowest, the King, Queen, and the rest of the Royal Family: Our Ministers, Magistrates, thy whole Church, and every Member thereof; Continue thy goodness to me this night, and receive me into the Arms of thy Providence, that being awakened to the comforts of the next day, my Mouth may be filled with thy Praises. These weak Petitions I humbly implore for the sake of my Dear Redeemer, in whose most Blessed Name and Words, I further pray, *Our Father*, &c.

A Prayer for Monday *Morning.*

O Eternal and Everlasting God, I presume to present my self this Morning before thy Divine Majesty, beseeching thee to accept of my humble and hearty Thanks, that it hath pleased thy great goodness to keep and preserve me the night past, from all the casualties and dangers that poor Mortal Creatures are subject to, and that thou hast given me sweet and pleasant sleep, whereby I find my Body refreshed and comforted for performing the Duties of this day, in which I beseech thee to defend me from all perils and dangers of Body and Soul, direct my thoughts,

words and works: Wash away my sins in the Blood of the Immaculate Lamb, and purge my heart by thy Holy Spirit from the dross of my Natural Corruptions, that I may with more freedom of mind, and liberty of will, serve thee the ever living God, in Righteousness and Holiness this day, and all the days of my life. Increase my Faith in the sweet promises of the Gospel; give me Repentance from dead works, correct all my wandrings, and direct my thoughts unto thee the God of my Salvation. Teach me how to live in thy fear, labour in thy service, and ever run the way of thy Commandments: Make me always to watch over my heart, that neither the terrors of Conscience, the loathing of Holy Duties, the love of any sin, nor unwillingness to depart this life, do ever cast me into a Spiritual slumber, but daily frame me more and more into the likeness of thy Son Jesus Christ, that living in thy fear, and dying in thy favour, I may in thy appointed time attain to the Resurrection of the just unto Eternal Life. Bless the Kings Majesty, with all his Royal Relations, and the whole people under his Governme...: Bless my Friends, Relations and Acquaintance, and all I am obliged to pray for. Preserve me in my going out and coming in this day; and grant that whatsoever I shall think, speak, or take in hand this day, may tend

to

to the Glory of thy Name, the good of others, and the comfort of my own Conſcience, when I ſhall come to make my laſt account before thee, and my Bleſſed Saviour who hath taught me to pray, *Our Father*, &c.

A Prayer for Monday *Evening.*

MOſt Gracious and Merciful Lord God, from whom deſcendeth every good and perfect gift; and our moſt Merciful Father in Jeſus Chriſt, I offer up to thy Divine Majeſty my unfeigned Praiſe and Thankſgiving for all thy Mercies toward me. Thou madeſt me at firſt, and haſt ever ſince ſuſtained the work of thy own hands; thou haſt given thy Son to dye for me; and given me aſſurance of Salvation upon my Repentance, and ſincere Obedience of thy Holy Precepts. Thou art pleaſed to lengthen out to me the time of Repentance, and to move me to it by thy Spirit, and by thy Word, by thy Mercies, and by thy Judgments: Out of a deep ſenſe of thy mercies, and my own unworthineſs, I do appear before thee at this time; I am aſhamed of my vile ingratitude, I have ſinned O Lord, and done very wickedly; be merciful to me O God, and pardon me for Jeſus Chriſt his ſake: Inſtruct me O Lord, in all the particulars of my duty, and give me true Wiſdom, who haſt promiſed to give

Wisdom, and upbraideſt not: Be with me under every Tryal and Temptation, and ſuffer me not to be tempted above what I ſhall be able; Take care I pray thee of my affairs, and more and more direct me into thy Truth. Defend me againſt all my Enemies, but eſpecially my Spiritual ones. Suffer me not to be drawn away from thee by the blandiſhments of the World, by carnal deſires, the cunning of the Devil, or the deceitfulneſs of ſin. Work in me thy good will and pleaſure, and diſcharge my mind of all things that are diſpleaſing unto thee, of all ill will and diſcontent, wrath and bitterneſs, pride and vain conceit of my ſelf, and render me charitable, holy, pure in heart, patient and Heavenly minded: Be with me at the hour of death; diſpoſe me for it, and deliver me from the ſlaviſh fear of it, and make me willing and fit to dye when ever thou ſhalt call me hence. Bleſs the Kings Majeſty, and all His Royal Relations, and teach his Senators Wiſdom: And Bleſs all that are to Govern and Teach in thy Church. Bleſs O Lord, the whole Race of Mankind, and let the World be filled with the knowledge of thee, and thy Son Chriſt Jeſus. Pity the ſick and weak, the poor and needy, the Widows and Fatherleſs, and all that mourn or are broken in heart; be Merciful to them according to their ſeveral Neceſſities. Bleſs my Friends,

and

and grant me Grace to forgive my Enemies as heartily as I desire forgiveness from thee my Heavenly Father. I beseech thee to defend me this night from every thing that is evil, and do more for me than I can ask or think, for Jesus Christ his sake, in whose name and words I continue to pray; *Our Father*, &c.

A Prayer for Tuesday *Morning.*

O Lord God, most Mighty and Merciful Father; I thine unworthy Creature and Servant do once more approach thy presence, though I am not worthy to come near thy Sanctuary, or to approach the place where thine Honour dwelleth, because of my natural corruptions, and the many sins and transgressions which I have committed against thy Divine Majesty: Yet I beseech thee, for the sake of him in whom thou art well pleased, the Lord Jesus Christ, to admit me to render unto thee deserved thanks and praise, for thy manifold Mercies extended toward me, for my quiet Rest and Repose this Night, for my Food and Rayment, for my Health, Peace and Liberty, and the hopes of a better Life, through the merits of thy Sons bitter Passion: And dear Father I beseech thee to continue thy mercy and favour to me this day, and ever hereafter: Prosper all my Lawful

undertakings; let me have all my directions from thy Will, and ſucceſs from thy Merciful hand. Bleſs my Body and Soul that no evil or harm come unto them; let thy Mercy this day ariſe upon me, and let the bright Beams of thy Light ſhine into my heart, that I be not tranſported, either through the corruption of Nature, or power of darkneſs, to ſpend this day after my own mind and pleaſure, but let me carefully follow the Heavenly Light of thy Word to perform thy bleſſed Will in all things. Preſerve and defend our Gracious King, Queen, and all the Royal Family; Bleſs O Lord the Miniſters and Magiſtrates of this Land. Be a Father to the Fatherleſs, a Comforter to the Comfortleſs, a deliverer to the Captives, and a Phyſician to the ſick: Let thy Bleſſing be upon all my Relations, Kindred and Friends, and upon all others whom I ought to remember in my Supplications unto thee. Be my guide this day and for ever, through Jeſus Chriſt, in whoſe Bleſſed Form of Prayer, I conclude my weak Petitions, ſaying, *Our Father*, &c.

A Prayer for Tueſday *Evening.*

MOſt Gracious God, and Heavenly Father, I cannot ceaſe but I muſt cry unto thee for Mercy; becauſe my ſins cry againſt me for Juſtice: How ſhall I addreſs my ſelf unto thee; I muſt with the *Publican* ſtand and admire thy great goodneſs, tender mercy, and long-ſuffering toward me, in that thou haſt kept me this day paſt from being conſumed and brought to nought? For O Lord what is Man, or the Son of Man that thou regardeſt him? For the more days paſs over my Head, the more ſins and iniquities I heap up againſt thee. If I ſhould caſt up the Accounts of my good deeds this day, O Lord, how few and how ſmall would they be, but if I ſhould reckon up my miſcarriages this day, ſurely they would amount to many and great. O Bleſſed Father, let thy Sons Blood waſh me, and cleanſe me from all my impurities, and from all

the

the ſtains of ſin that are upon me, give me Grace to lay hold upon his merits, that they may be my Reconciliation and Attonement unto thee, that I may aſſure my ſelf my ſins are forgiven by his Death and Paſſion. And now O Lord, I beſeech thee to imbrace me in the Arms of thy Mercy; vouchſafe to receive me into the Boſom of thy Love, ſhadow me with thy wings that I may ſafely reſt under thy protection this night, and ſo into thy hands I commend my ſelf, both Soul and Body, in the name of thy Son Jeſus Chriſt, beſeeching thee that when this Life ſhall end, my laſt ſleep being come, I may then take my everlaſting reſt with thee in thy Heavenly Kingdom. Bleſs the King, and all in Authority under him; Be merciful to all thoſe who are afflicted with any Croſs or Calamity: All my Friends, Relations, and Acquaintance; forgive my Enemies, and accept of my Thankſgiving this Evening for all the mercies and favours afforded me; and hear and graciouſly anſwer me in theſe my requeſts, and what elſe thou knoweſt needful and expedient for me, and all for Jeſus Chriſt his ſake, in whoſe moſt bleſſed name and words I continue to pray *Our Father* &c.

A Prayer for Wedneſday *Morning.*

ALmighty and Eternal Lord God, the great Creator of Heaven and Earth, and the God and Father of our Lord Jeſus Chriſt, look down from Heaven in pity and compaſſion upon me thy Servant, who humbly proſtrate my ſelf before thee in a great ſenſe of thy mercy and my own miſery: There is an infinite diſtance between thy Glorious Majeſty, and me thy poor Creature, the work of thy hand, between thy infinite power and my weakneſs, thy wiſdom and my folly, thy Eternal Being and my Mortal Frame. But O Lord, I have ſet my ſelf at a greater diſtance from thee by my ſin and wickedneſs. I humbly acknowledge the corruption of my nature, and the many rebellions of my Life. I have ſinned againſt Heaven, and before thee,

in thought, word and deed; I have contemned thy Majesty, and thy Holy Laws. I have likewise sinned by omitting what I ought to have done, and committing what I ought not. I have rebelled against light, despised thy Mercies and thy Judgments, broken my Vows and Promises, neglected the means of Grace, and opportunities of becoming better: My iniquities are multiplyed, and my sins are very great: I confess them, O Lord, with shame and sorrow, with detestation and loathing; I desire to be vile in my own eyes, as I have rendred my self vile in thine. I humbly beseech thee to be merciful unto me in the free pardon of my sins, for the sake of thy dear Son, and my alone Saviour Jesus Christ, who came not to call the righteous but sinners to Repentance; Be pleased to renew my Nature, and write thy Laws upon my Heart, and help me to live Righteously, Soberly and Godly in this evil World; make me humble and meek, patient and contented, and work in me all the Graces of thy Holy Spirit. Prepare me for Death and Judgment, and let the thoughts thereof awaken me to a greater care and study to approve my self unto thee in well doing. Bless our Soveraign Lord the King, with his Royal Relations and Counsellours. Bless all Teachers and Governours in Church and State: Help all that are in trouble, sorrow, need, sickness, or any other adversity. Give them patience under their afflictions, and a sanctified use of them, and in thy good time a deliverance from them. Be merciful to my Friends, and forgive my Enemies, and accept of my humble acknowledgment for thy preservations of this last Night, and for all thy mercies to me: Take me into thy protection this day, and keep me in perfect peace, and all I ask for the sake of Jesus Christ, who hath taught me to say, *Our Father*, &c.

A Prayer for Wednesday Evening.

THOly and Eternal Lord God, who art the King of Heaven, and the Watchman of *Israel*, who never slumberest

ſlumbereſt nor ſleepeſt, look upon me thy unworthy Servant; What ſhall I render unto thee for all thy benefits? Becauſe thou haſt inclined thine ear unto me, therefore will I call upon thee as long as I live, from the riſing of the Sun to the going down of the ſame let thy Name be praiſed. Among the infinite riches of thy mercy toward me, I deſire to render thee abundant praiſe and thanks for thy merciful preſervation of me this day, as well as all the days of my life, and for the many other excellent Bleſſings and Mercies both Spiritual and Corporal, which thou haſt beſtowed upon me contrary to my deſerving. All theſe thy Mercies call upon me that I ſhould be thankful to thee for them, and all my miſeries call upon me for the continuance of thy mercies: Cleanſe my ſoul therefore I beſeech thee, O Lord, from whatſoever is offenſive to thee, and hurtful to me, and give what is convenient for me. Watch over me this Night, and give me comfortable and ſweet ſleep, and fit me for the ſervices of the day following. Let my Soul watch for the coming of the Lord Jeſus Chriſt; let my Bed put me in mind of my Grave, and my riſing from thence of my laſt Reſurrection? O Heavenly Father ſo frame this heart of mine, that I may ever delight to live according to thy will and command, in Holineſs and Righteouſneſs before thee all the days of my life. Let me remember O Lord, the time will come when the Trumpet ſhall ſound, and the dead ſhall ariſe and ſtand before the Judgment-Seat, to give an Account of whatever they have done in the Fleſh, and let me prepare my Soul that I may do it with joy, and not with grief. Bleſs the Kings Majeſty with all his Royal Relations, and alſo the Miniſters and Magiſtrates of this Land, and forget not thoſe who are under any affliction or oppreſſion. Let thy favour be extended to all my Relations, and all others I ought to remember in my Devotions; and hear me I beſeech thee, for the ſake of my dear Redeemer, in whoſe holy words I further pray, *Our Father*, &c.

A Prayer for Thursday *Morning.*

MOst Gracious Lord God, whose dwelling is in the highest Heavens, and yet beholdest the lowly and humble upon Earth, I blush and am ashamed to lift up my eyes to thy dwelling place, because I have sinned against thee; look down therefore I beseech thee upon me thy unworthy Servant, who prostrate my self at the footstool of thy mercy, confessing my own guiltiness, and begging pardon for my sins; What couldst thou have done O Lord more for me, or what could I have done more against thee? Thou didst send thy Son to take our Nature upon him to fulfil thy Law, and to be Crucified for my sins; yet I have not followed the example of his Holy Life, but have every day afresh Crucified him by my sins, so that I must needs confess I have deserved thy utmost severity against me. But there is mercy with thee, O Lord, therefore I will not despair, my sins are many in number, but thy forgivenesses are without number, in which I do repose my trust. O guide me by the Holy Spirit to amend what is amiss, increase all thy Gifts and Graces in me, and add what thou knowest I stand in need of: Bless thy Servant and our Dread Soveraign, with all the Royal Family; be gracious to the Council, Nobility, Gentry, and Clergy; Bless all my Kindred, Friends and Acquaintance, Bless all, O Lord, from the highest to the lowest; and blessed be thy name for my Health and other conveniencies of this life, for preserving me ever since I was born, and especially from the dangers of the night past, for refreshing my Body with seasonable rest, and bringing me to the beginning of this day, go along with me in the same, and deliver me from the perils and temptations whereunto I am exposed, even for Jesus Christ his sake, in whose most blessed name and words I conclude these my weak and imperfect Petitions, saying, as he himself hath taught me in his Holy Gospel, *Our Father, &c.*

A Prayer

A Prayer for Thursday *Evening.*

HOly and Eternal Lord God, who art the King of Heaven, and the Watchman of *Israel*, who never slumberest and sleepest. Look upon me thy unworthy Servant, who by reason of sin, and the corruption of my Nature am wholly subject to sloth and infirmities, and am even now ready to ease and rest my self upon my Bed. I know not whether thou wilt this very night make my Bed in the dark, or whether the hour of my Visitation be not this very Evening; all my years are but a span long, my days pass like a Weavers Shuttle; my Life is but like a Tale that is told; my next sleep may be my last and long sleep, and this hour my last hour. I beseech thee therefore that I may every Evening contemplate upon Eternity, whereby I may be the better prepared for that day and hour when I shall be called to appear before God. And though my eyes shall now sleep, and enjoy that moderate refreshment which thou hast appointed for the wearisome condition of my weak Body, yet let my Soul continually meditate upon thy Laws. Forgive me O Lord the sins of this day past, and all my former transgressions and iniquities, and praised be thy name for preserving me from the many Casualties Humanity is subject to; keep me this night both in Body and Soul, that I may with the next light joyfully rise again; let not my sleep be unmeasurable and excessive, but only necessary to dispose me to thy Service, and walking before thee in all my Lawful Employments. Let thy unspeakable mercy always preserve me, let thy endless sweetness rejoyce me, let thy Heavenly Truth strengthen me, and let thy goodness keep me from my Enemies, visible and invisible, now and for ever. Be Gracious to the King, and all in Authority under him; Bless all orders and degrees of Men, and let us all study to exceed each other in Vertue and Godliness. Be my God and Guide unto death, and do all thou knowest necessary for me.

through the mediation of my dear Saviour, who taught his Disciples this Heavenly Form of Prayer; *Our Father*, &c.

A Prayer for Fryday *Morning.*

MOst Glorious Lord God, the great Creator and Preserver of all Mankind; Blessed be thy name that thou hast been graciously pleased to preserve me this night past; and that thou hast once more vouchsafed me the light of the morning whereby to manage my affairs and business. O Lord preserve me this day, and keep me in all my ways. Discover unto me that I have nothing but what I have received, and that if thou shouldst deal with me according to my deserts, thou mightest pour upon me the deluge of thy wrath and fury, and sweep me out of the Land of the living, to the place of Eternal Torment: But thou hast revealed thy self to the Sons of Men to be the Lord Gracious and Merciful, long-suffering and of great goodness, who pardonest sins, and passest by the Transgressions of thy people, this is thy name for ever, and thy memorial throughout all Generations: I beseech thee therefore, for Jesus Christ his sake, to be merciful unto me in the free pardon and forgiveness of all my sins that I have ever committed against thee, accept of his Obedience for my Disobedience, of his Righteousness for my Unrighteousness, of his Sufferings for all my sins; wash them away in his Blood, nail them to his Cross, hide them in his Wounds, and bury them in his Grave, that they may never rise up for my Confusion here, nor for my Condemnation hereafter. Be unto me, O Lord, a Father of Mercy, and a God of all consolation; speak Peace unto my Soul and Conscience, and say unto me that thou art the God of my Salvation. Continue thy Blessing upon the Person and Government of our King; Bless all the Royal Family, and all the people of this Land, and grant that we may all study to live peaceably in all Godliness and Honesty, thereby approving

our selves to be the Disciples of our great Lord and Master, who has commanded us to pray, *Our Father*, &c.

A Prayer for Fryday *Evening.*

O Lord God Almighty, and our Heavenly Father, who art everlasting and full of pity; I confess I am not worthy to lift up my eyes unto Heaven, much less to present my self before thy Divine Majesty, with any hope that thou wilt hear my Prayers, or grant my Requests, when I consider my own deservings; for my Conscience accuseth me, and my sins witness against me, and I know thou art an upright Judge, who wilt not justifie sinners and wicked men: Yet most merciful Father, since it hath pleased thee to command us to call upon thee in all our necessities and wants, I utterly renounce all Worldly confidence, and fly to thy Soveraign Bounty as my only stay and refuge, beseeching thee not to call to mind my continual provocations against thee, but be pleased to accept of thy Son Jesus Christ, who by offering up himself a Sacrifice once for all, hath made a sufficient recompence for all my sins: Have mercy therefore upon me, O Lord, and forgive me mine offences, and assist me by thy Holy Spirit, that I may sincerely repent for the same, and then I have thy promise that if a sinner repent and forsake all his iniquities from the bottom of his heart, thou wilt put away his wickedness out of thy remembrance for ever. Blessed be thy name, O Lord, for thy protection from all dangers this day; continue thy favour to me this night, and let thy Angels pitch their Tents round about me to guard and defend me from all perils both of Soul and Body. Bless our Gracious Soveraign, the Queen, and the whole Royal Family; and be gracious to all sorts and degrees of Men amongst us, and let all so live here, that at last we may attain Eternal Joy and Happiness, through Jesus Christ the Righteous, in whose most comprehensive Prayer I conclude my weak desires, saying, *Our Father*, &c.

A Prayer for Saturday Morning.

BLeſſed and Glorious Lord God, thy Mercies are infinite, and thy long-ſuffering and patience is exceeding great, elſe had not I a poor wretched miſerable ſinner been ſpared ſo long, conſidering my many provocations againſt thee in thought, word and deed, but thou haſt exalted thy mercy above all thy works, and of thine infinite goodneſs haſt preſerved me the night paſt, and haſt given me the light of this day: Guide me O Lord I beſeech thee this day in the ways of Truth and Righteouſneſs, and ſo govern all my actions that I may not run into any ſin or danger, but that all my words and works may tend to thy Glory, and the diſcharge of my duty: Defend and deliver me from all the deceits of Satan, and the temptations of this evil World: Kindle in my heart and affections a fervent zeal to do thy will, and let me believe thy Holy Word, and walk in thy ways; ſtrengthen my weak Faith by the Bleſſed Spirit: Give me a contented mind with my condition, and let me uſe all the Bleſſings which out of thy bounty thou haſt beſtowed upon me, ſoberly and diſcreetly, and be truly thankful to thee for them; Preſerve my wandring will and affections from all evil thoughts, my Tongue from prophane and lewd ſpeeches, and my Body from all ſinful actions and outward violence: Let all my love, my hope, my delight and confidence be only in thee, and grant that I may lead my whole Life and Converſation ſo, that I may live in the fear of thy Holy and Bleſſed Name, and may dye in thy favour, that I may alſo riſe again to live for ever with my Lord Jeſus in Everlaſting Happineſs. Send down thy Bleſſing upon our Dread Soveraign, His Royal Conſort, and the whole Royal Family. Bleſs the Miniſters, Magiſtrates, and people of this Kingdom: Let us all live to thy Honour here, and with thee in Glory hereafter, through the merits of our Bleſſed Jeſus, in whoſe holy name and comprehenſive words, I further pray, *Our Father*, &c.

A Prayer for Saturday Evening.

HOly Lord God, and our Heavenly Father in Jesus Christ, I thine unworthy Creature now here before thee, cannot but acknowledg even from the bottom of my heart my own unworthiness. I must confess I am a grievous offender, conceived in sin, and brought forth in iniquity, whereof I have brought forth the evil fruits in my life, to the great dishonour of thy name, whereby I have deserved thy heavy wrath and indignation to be poured out upon me, both in this life and that which is to come; But yet O Lord, I know that the merits of thy dear Son do far exceed my Transgressions, though the multitude of them were as the sand upon the Sea shore; In his name therefore, and for his sake I present my self, Soul and Body, before thy most Holy Majesty, beseeching thee to forgive all my iniquities and alienations from thee. And I do further desire to bless thy name, and shew forth thy praise this Evening, and to magnifie thy Goodness toward me in preserving me this day from all dangers, and keeping me from my birth, even to this time, whereby thou dost declare thy self to be a God of patience, pity and much forgiveness, shewing mercy unto thousands, and blotting out all their offences; O let this Grace of thine incline me to amend my life, and unfeignedly serve thee all my days, to thy Glory and the comfort of my own Soul. Remit my punishment, continue thy favour, and take me into thy most gracious protection, O Lord, this night, refresh my wearied weak Body with moderate sleep, that if thou shalt let me live till the next day, even thy Sabbath day, I may be inabled to perform all the duties and services thou requirest of me. Bless the King, Queen, and all the Royal Family; Bless all estates and conditions of Men, with my Kindred, Friends and Relations. Be my God and guide in all my ways, and hear and answer me in the blessed name of Jesus Christ, in whose most holy words I further pray, *Our Father*, &c.

Short Graces and Thanksgivings, before and after Meat.

Before Meat.

O Lord, we beseech thee to lift up our Hearts to look unto thee for a Blessing upon our Meats, that we may comfortably use thy Creatures as pledges of thy favour, and may serve thee in receiving of all thy Mercies, through Jesus Christ. Amen.

After Meat.

MOst Gracious God, as thou hast now filled our Bodies with thy good Creatures, so we pray thee feed our Souls, and endue us with all Spiritual Blessings, through Jesus Christ our Lord and Saviour. Amen.

Before Meat.

LOrd Bless us, and these thy good Creatures, to the nourishment of our Bodies; and grant that whether we eat or drink, or whatever we do, it may be all to thy Praise and Glory, through Jesus Christ our Lord. Amen.

After Meat.

AS thou hast filled our Bodies, O Lord, with thy good Creatures far above our deserts, so be pleased to endue our Souls with all Spiritual Blessings in Heavenly things, through Christ our Saviour. Amen.

Before Meat.

HUmble our souls before thee, O Lord, and cause us to know the smallness of our deserts, even in respect of the least of thy Mercies; and bless these thy Creatures to us at this time, to the rejoycing of the Souls of thy Servants, through Christ our Lord. Amen.

After Meat.

WE give thee most hearty thanks O Lord, for thy bountiful liberality to us at this time; Grant we may serve thee better in the enjoyment of these favours. Amen.

FINIS.

There are newly Publiſhed Seventeen very uſeful, pleaſant and neceſſary Books, all ſold by Nath. Crouch *at the* Bell *in the* Poultrey *near* Cheapſide.

I. A View of the *Engliſh* Acquiſitions in *Guinea* and the *Eaſt-Indies*. With an Account of the Religion, Government, Wars, ſtrange Cuſtoms, Beaſts, Serpents, Monſters, and other Obſervables in thoſe Countreys. And among others, the Life and Death of *Mahomet* the Grand Impoſtour, with the Principal Doctrines of the *Turkiſh* Religion as they are diſplayed in the *Alcoran*. Two Letters, one written by the *Great Mogol*, and the other by the King of *Sumatra* in the *Eaſt-Indies*, to our King *James* the Firſt, of an unuſual and extravagant ſtile: The cruel Executions in thoſe parts: With the manner of the Womens burning themſelves with their dead Husbands. Together with a Deſcription of the Iſle of St. *Helena*; and the Bay of *Souldania*, where the *Engliſh* uſually refreſh in their Voyages to the *Indies*. Intermixt with pleaſant Relations, and Enlivened with Pictures. Price One Shilling.

II. THE *Engliſh* Empire in *America*, or a proſpect of his Majeſties Dominions in the *Weſt-Indies*, namely *Newfound-land*, *New Engl.* *New-York*, *New-Jerſey*, *Penſylvania*, *Mary-land* *Virginia*, *Carolina*, *Bermuda's*, *Barbuda*, *Anguilla*, *Monſerrat*, *Dominica*, St. *Vincent*, *Antego*, *Mevis* or *Nevis*, St. *Chriſtophers*, *Barbadoes* and *Jamaica*; With their diſcovery, Scituation and product; The Religion and Manners of the *Indians*, and other Excellencies of theſe Countreys; With the firſt Diſcovery of this new world and of the Remarkable Voyages and Adventures of Sir *F. Drake*, Sir *T. Cavendiſh*, the E. of *Cumberland*, Sir *W. Rawleigh*, and other *Engliſh* Worthies to divers places therein. Illuſtrated with Maps and Pictures. Price One Shilling.

III. THE Second Edition of *Englands Monarchs*, very much enlarged, Or, A Compendious Relation of the moſt Remarkable Tranſactions, and Obſervable Paſſages Eccleſiaſtical, Civil, and Military, which have happened during the Reigns of the Kings and Queens of *England*, from *Julius Ceſar*, to this preſent: Adorned with Poems and Pictures of every Monarch, from *William* the Conq. to our gracious Soveraign King *James* 2. with the names of his now Privy Council; The Great Officers of the Crown: A Liſt of the Nobility; The Knights of the moſt Noble Order of the Garter at *Windſor*, and the Principal Officers; Civil and Military in *England*; the number of the Lords and Commons, in both Houſes of Parliament, and many other very uſeful particulars. Price One Shilling.

IV. THE Hiſtory of the Kingdoms of *Scotland* and *Ireland*, containing, 1. The moſt Remarkable Tranſactions and Revolutions in *Scotland*, for above Twelve hundred years paſt, during the Reigns of Sixty eight Kings, from 424, to the Happy Union of both Kingdoms under King *James* the Firſt in 1602. 2. The Hiſtory of *Ireland* from the Conqueſt thereof by *Henry* the Second to this time; With the Miraculous Perſons and Places in that Country: Intermixt with Variety of Excellent Speeches, Strange Accidents and Prodigious Appearances: With a Liſt of the Nobility and Great Officers of State in both Kingdoms. Illuſtrated with near Thirty Pictures. Price One Shilling.

V. DELIGHTS *for the Ingenious*, in above Fifty Select, and Choice Emblems Divine and Moral, Ancient and Modern, Curiouſly Ingraven on Copper Plates; with Fifty Delightful *Poems* and *Lots*, for the more Lively Illuſtration of each Emblem: Whereby Inſtruction and Good Counſel may be promoted and furthered by an honeſt and pleaſant Recreation. To which is prefixed, An incomparable Poem, Intituled, *Majeſty in Miſery*, or an Imploration to the King of Kings, written by his late Majeſty, King *Charles* the Firſt, with his own Hand, during his Captivity in *Carisbrook* Caſtle, in

in the Iſle of *Wight*, 1648. with a curious Emblem. Collected by *R. B.* Price half a Crown.

VI. SUrprizing *Miracles of Nature and Art*, in two parts, containing, 1. The Miracles of Nature, or the wonderful *Signs* and *Prodigious Aſpects and Appearances* in the *Heaven*, *Earth* and *Sea*; with an account of the moſt famous *Comets* and other *Prodigies*, from the Birth of Chriſt to this time. 2. The *Miracles of Art*, deſcribing the moſt *Magnificent Buildings*, and other curious inventions in all Ages; as the *ſeven Wonders of the World*, and many other excellent Structures and Rarities throughout the Earth. Beautified with Sculptures. Price One Shilling.

VII. THE Second Edition of two Journies to *Jeruſalem*, inlarged, Containing firſt, An Account of the Travels of Two *Engliſh* Pilgrims, ſome years ſince, and what admirable Accidents befel them in their Journey to *Jeruſalem*, *Grand Cairo*, *Alexandria*, *&c.* Secondly, The Travels of Fourteen *Engliſhmen* in 1669, from *Scanderoon* to *Tripoly*, *Joppa*, *Ramah*, *Jeruſalem*, *Jericho*, the River of *Jordan*, the Lake of *Sodom* and *Gomorrah*, and back again to *Aleppo*, By *S. B.* With the rare Antiquities, Monuments, and memorable places and things mentioned in the Holy Scripture; and an exact Deſcription of the Old and New *Jeruſalem*; To which is added, a Relation of the great Council of the *Jews* aſſembled in the Plains of *Ajayday* in *Hungary*, 1650. to examine the Scriptures concerning Chriſt; By *S. B.* an *Engliſhman* there preſent: With the notorious Deluſion of the *Jews* by a counterfeit *Meſſiah*, or falſe Chriſt, at *Smyrna* in 1666, and the event thereof. Laſtly, The fatal and final Extirpation and Deſtruction of the *Jews* throughout the Kingdom of *Perſia*, in 1666. The Epiſtle of King *Agbarus* to our Saviour, with our Saviours Anſwer, Beautified with Pictures. Price One Shilling.

VIII. THE Fifth Edition of the Wars in *England*, *Scotland* and *Ireland*, being near a third part enlarged with very conſiderable Additions, containing

an impartial account of all the Battels, Sieges, and other remarkable Transactions, Revolutions and Accidents which have happened from the beginning of the Reign of King *Charles* the First, 1625. to his late Majesties Happy Restauration. The illegal Tryal of King *Charles* 1. at large, with his last Speech at his suffering. And the most considerable matters which happened till 1660. With Pictures of several remarkable Accidents Price One Shilling.

IX. HIstorical Remarks and Observations of the Ancient and Present State of *London* and *Westminster*, shewing the Foundations, Walls, Gates, Towers, Bridges, Churches, Rivers, Wards, Halls, Companies, Government, Courts, Hospitals, Schools, Inns of Courts, Charters, Franchises and Priviledges thereof; with an Account of the most remarkable Accidents, as to Wars, Fires, Plagues, and other Occurrences, for above Nine Hundred years past, in and about these Cities; to the Year 1681. Illustrated with Pictures, with the Arms of the 65 Companies of *London*, and the time of their Incorporating. Price One Shilling.

X. ADmirable Curiosities, Rarities, and Wonders in *England*, *Scotland* and *Ireland*, or an Account of many remarkable persons and places and likewise of the Battles, Sieges, Prodigious Earthquakes, Tempests, Inundations, Thunders, Lightnings, Fires, Murders, and other considerable Occurrences and Accidents for many hundred years past. Together with the natural and artificial Rarities in every County in *England* with several curious Sculptures Price 1 Shilling.

XI. UNparallell'd Varieties, Or, the Matchless Actions and Passions of Mankind; Displayed in near four hundred notable Instances and Examples; Discovering the transcendent effects; 1. *Of Love*, *Friendship*, and *Gratitude*. 2. *Of Magnanimity*, *Courage* and *Fidelity*. 3. *Of Chastity*, *Temperance*, and *Humility*, and on the contrary, the tremendous consequences. 4. *Of Hatred*, *Revenge* and *Ingratitude*. 5. *Of Covetousness*, *Barbarity* and *Treachery*. 6. *Of Unchastity*, *Intemperance*

and *Ambition*. Imbelliſhed with proper Figures. Price One Shilling.

XII. EXtraordinary Adventures of ſeveral famous Men, with the ſtrange Events, and ſignal Mutations and Changes in the Fortunes of divers illuſtrious Places and Perſons in all Ages; Being an Account of a multitude of Stupendous Revolutions, Accidents, and Obſervable matters in Kingdoms, States and Provinces throughout the whole World. Price One Shilling.

XIII. WOnderful Prodigies of Judgment and Mercy, diſcovered in above 33 memorable Hiſtories, containing, 1. Dreadful Judgments upon Atheiſts, Blaſphemers, and Perjured Villains. 2. The miſerable ends of many Magicians, Witches, Conjurers, *&c.* with divers Apparitions and Illuſions of the Devil. 3. Remarkable predictions and preſages of approaching Death, and how the event has been anſwerable. 4. The lives and deaths of ſeveral Popes. 5. Fearful Judgments upon bloody Tyrants, Murderers, *&c.* 6. Admirable Deliverances from imminent dangers, and deplorable Diſtreſſes at Sea and Land. Laſtly, Divine Goodneſs to Penitents, with the Dying Thoughts of ſeveral famous men, concerning a future ſtate after this Life. Imbelliſhed with divers Pictures. Price One Shilling.

XIV. THE Young Mans Calling, or the whole Duty of Youth, in a ſerious and compaſſionate Addreſs to all young perſons to remember their Creator in the days of their *Youth*. Together with Remarks upon the Lives of ſeveral excellent young perſons of both Sexes, as well ancient as modern, who have been famous for Virtue and Piety in their Generations; namely, on the Lives of *Iſaac* and *Joſeph* in their Youth. On the Martyrdom of the ſeven Sons and their Mother Of *Romanus* a young Nobleman, and of divers holy Virgins and Martyrs. On the Lives of K. *Edward* 6. Q. *Jane*, Q. *Elizabeth* in her Youth, P. *Henry* Eldeſt Son to K. *James*, and the young L. *Harrington*, *&c.* with twelve curious Pictures illuſtrating the ſeveral Hiſtories, Price fifteen Pence.

an impartial account of all the Battels, Sieges, and other remarkable Transactions, Revolutions and Accidents which have happened from the beginning of the Reign of King *Charles* the First, 1625. to his late Majesties Happy Restauration. The illegal Tryal of King *Charles* 1. at large, with his last Speech at his suffering. And the most considerable matters which happened till 1660. With Pictures of several remarkable Accidents Price One Shilling.

IX. HIstorical Remarks and Observations of the Ancient and Present State of *London* and *Westminster*, shewing the Foundations, Walls, Gates, Towers, Bridges, Churches, Rivers, Wards, Halls, Companies, Government, Courts, Hospitals, Schools, Inns of Courts, Charters, Franchises and Priviledges thereof; with an Account of the most remarkable Accidents, as to Wars, Fires, Plagues, and other Occurrences, for above Nine Hundred years past, in and about these Cities; to the Year 1681. Illustrated with Pictures, with the Arms of the 65 Companies of *London*, and the time of their Incorporating. Price One Shilling.

X. ADmirable Curiosities, Rarities, and Wonders in *England*, *Scotland* and *Ireland*, or an Account of many remarkable persons and places, and likewise of the Battles, Sieges, Prodigious Earthquakes, Tempests, Inundations, Thunders, Lightnings, Fires, Murders, and other considerable Occurrences and Accidents for many hundred years past. Together with the natural and artificial Rarities in every County in *England* with several curious Sculptures Price 1 Shilling.

XI. UNparallell'd Varieties, Or, the Matchless Actions and Passions of Mankind; Displayed in near four hundred notable Instances and Examples; Discovering the transcendent effects; 1. *Of Love*, *Friendship*, and *Gratitude*. 2. *Of Magnanimity*, *Courage* and *Fidelity*. 3. *Of Chastity*, *Temperance*, and *Humility*, and on the contrary, the tremendous consequences. 4. *Of Hatred*, *Revenge* and *Ingratitude*. 5. *Of Cowardice*, *Barbarity* and *Treachery*. 6. *Of Unchastity*, *Intemperance*,

and *Ambition*. Imbelliſhed with proper Figures. Price One Shilling.

XII. EXtraordinary Adventures of ſeveral famous Men, with the ſtrange Events, and ſignal Mutations and Changes in the Fortunes of divers illuſtrious Places and Perſons in all Ages; Being an Account of a multitude of Stupendous Revolutions, Accidents, and Obſervable matters in Kingdoms, States and Provinces throughout the whole World. Price One Shilling.

XIII. WOnderful Prodigies of Judgment and Mercy, diſcovered in above 33 memorable Hiſtories, containing, 1. Dreadful Judgments upon Atheiſts, Blaſphemers, and Perjured Villains. 2. The miſerable ends of many Magicians, Witches, Conjurers, *&c.* with divers Apparitions and Illuſions of the Devil. 3. Remarkable predictions and preſages of approaching Death, and how the event has been anſwerable. 4. The lives and deaths of ſeveral Popes. 5. Fearful Judgments upon bloody Tyrants, Murderers, *&c.* 6. Admirable Deliverances from imminent dangers, and deplorable Diſtreſſes at Sea and Land. Laſtly, Divine Goodneſs to Penitents, with the Dying Thoughts of ſeveral famous men, concerning a future ſtate after this Life. Imbelliſhed with divers Pictures. Price One Shilling.

XIV. THE Young Mans Calling, or the whole Duty of Youth, in a ſerious and compaſſionate Addreſs to all young perſons to remember their Creator in the days of their *Youth*. Together with Remarks upon the Lives of ſeveral excellent young perſons of both Sexes, as well ancient as modern, who have been famous for Virtue and Piety in their Generations; namely, on the Lives of *Iſaac* and *Joſeph* in their Youth. On the Martyrdom of the ſeven Sons and their Mother Of *Romanus* a young Nobleman, and of divers holy Virgins and Martyrs. On the Lives of K. *Edward* 6. Q. *Jane*, Q. *Elizabeth* in her Youth, P. *Henry* Eldeſt Son to K. *James*, and the young L. *Harrington*, *&c.* with twelve curious Pictures illuſtrating the ſeveral Hiſtories, Price fifteen Pence.

XV.

XV. A *Guide to Eternal Glory*: Or, Brief Directions to all Chriſtians how to attain to Everlaſting Salvation: To which are added ſeveral other ſmall Tracts, As, 1. A ſhort Directory for Self-Examination. 2. A brief Dialogue between a Learned Divine and a Beggar. 3. Cordial Meditations, Or Beams of the Spirit, Enlivening, Enlightning, and Gladding the Soul. Laſtly, Divine Hymns upon the Lords Supper; with ſome others. Price Six Pence.

XVI. EXcellent Contemplations Divine and Moral, Written by the Magnanimous and truly Loyal *A. L. Capel*, Baron of *Hadham*; Together with ſome Account of his Life, and his Affectionate Letters to his Lady the day before his Death, with his Heroick Behaviour and laſt Speech at his Suffering; Alſo the Speeches and carriages of D. *Hamilton* and the E. of *Holland*, who ſuffered with him: With his pious Advice to his Son the late E. of *Eſſex*. Price One Shilling.

XVII. YOuths Divine Paſtime; containing Forty Remarkable Scripture Hiſtories, turned into common *Engliſh* Verſe. With Forty curious Pictures proper to each Story; very delightful for the vertuous imploying the vacant hours of Young Perſons, and preventing vain and vitious Diverſiſements. Together with ſeveral Scripture Hymns upon divers occaſions; As, The Song of *Moſes* when *Pharaoh* and his Hoſt were drowned in the Red Sea. *Sampſons* Triumph over the *Philiſtines*, when he had ſlain a Thouſand with the Jaw-bone of an Aſs. *Davids* Lamentation over *Saul* and *Jonathan*. *Jonahs* Prayer in the Whales Belly: With ſome others. Licenſed according to Order. Price Eight Pence.

25 SE 61

All ſold by *Nath. Crouch* at the *Bell* in the *Poultry*, near *Cheapſide*.